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THE NEW CANADIAN

...IX, No. 51 & 52 — 10c per copy · WINNIPEG, MANITOBA · $5 for 1 year — Saturday, December 21, 1946

...Y DAD'S COME BACK

A VETERAN MEETS HIS SON FOR THE FIRST TIME—The return of two-score Nisei veterans from overseas service was one of the highlights of the year. Company Sergeant-Major Tatsuro "Buck" Suzuki is seen with his 14-month-old son, Beverly, and a Japanese samurai sword on his return to his home in Brantford, Ont., after 19 months in India and Malay.—(Toronto Globe and Mail photo.)

New Hope Seen for Solution to Japanese Problem as Year Ends

By STAFF WRITER

As the year drew to a close in Ottawa, department of labor officials were busily preparing what may be their last balance sheet on Japanese Canadian affairs, to be read before Parliament early next year by the labor minister.

In Toronto, the Japanese Canadian Committee for Democracy was feverishly engaged in carrying out a broad-scale economic losses survey of Japanese evacuees, to count up the material costs of the evacuation; while the Cooperative Committee was getting ready to confront the government with another delegation.

Widely dispersed across Canada, 20,000 persons of Japanese ancestry were gradually getting used to the results of government's "dispersal and resettlement" policy. And in mid-Pacific, on board the Marine Adder, the last of the 4,000 Japanese repatriates leaving Canada voluntarily would spend their Christmas on the high seas.

So, 1946 marked another in the series of event-packed years which followed on the heels of Pearl Harbor.

But, although much confusion and unfinished business remain to be cleared up, it looked for the first time as though the end to the "Japanese problem" was in sight. How soon that end is reached depends on the good sense of the government, and on the continued efforts of the Japanese Canadians and their friends.

1946 was the year when the mass exodus of Japanese out of British Columbia became a fact, and with it came the gradual abatement of the anti-Japanese agitation which at one time had reached hysterical proportions. About 5,000 more Japanese Canadians packed up and trekked east of the Rockies during the year. Left in B.C. were about 6,000 others, mostly scattered in the interior, and the B.C. people were inclined to view them with tolerance. The main job of dispersal had been accomplished.

The man most responsible for the year's successful relocation program was the new Commissioner of the Department of Labor, T. F. McKinnon. The Commissioner, who succeeded T. B. Pickersgill, tackled the relocation with a firm, gentle hand, and an understanding of a psychologically ailing people. The new official attitude, together with the end of the war and its incidental uncertainties greatly facilitated the program.

The bitterly controversial deportation question which emerged from the government-sponsored "repatriation survey" of spring, 1945, reached its climax in 1946 in appeals to the Supreme Court of Canada and the Imperial Privy Council.

Both courts upheld the government's powers to deport, but by this time the government, confronted with unexpectedly strong opposition to its policy, was prepared to, and had been given the time to backtrack. Its excuse: the successful disposal of the Japanese Canadians made deportation no longer necessary nor desirable.

An impressive manifestation of the year was the manner in which prominent Canadian citizens, through a Co-operative Committee, rallied to the support of a threatened minority, and took political and legal action to forestall further injustices.

The year also brought the return of a number of Canadian Nisei servicemen from their overseas assignment, and the occasion was commemorated by well-publicized receptions in various cities.

About 4,000 Japanese Canadians decided to go to Japan for a number of mixed reasons. There was a squabble in Ontario about the proposed national federation. A notable beginning was marked in the question of property losses survey which would precede the agitation for indemnification.

Less dramatic than the other events was the manner in which Japanese relocatees were getting adjusted to their new homes and liking it. Many new businesses were opened by them. A record number of Japanese Canadian students were attending the universities. Nisei talent was being employed in an increasingly wider range of employment.

And through the events which marched through the year could be traced a pattern which forecast a hopeful future in Canada for the Japanese Canadians.

Several important questions, ...

(Please see Page 2)

New Year Brings Citizenship Act

OTTAWA—There will be no hyphenated Canadians after the New Year when the new Canadian Citizenship Act comes into force.

Extensive plans are being made in cities, towns and villages throughout the Dominion to celebrate the new bill. Formal ceremonies granting citizenships to new Canadians, assemblies of citizens with military bands, choral music and the trouping of the colors, are examples of the programs being drawn up in various localities.

Citizenship Week will be from Jan. 5 to Jan. 12 next year. The statement of the government citizenship branch representatives who are assisting in the country-wide preparations that "We want to push the idea that persons receiving Canadian citizenship are receiving something worthwhile and owe something in return," is the underlying theme behind the celebrations.

Mass Meeting Agrees No More Need for Defense Group

TORONTO. — An executive recommendation that the Citizenship Defence Committee be dissolved was approved by a mass meeting of Defence Committee supporters at the Church of All Nations, Saturday, Dec. 14.

Reasons for dissolution of the body formed at the time of the deportation crisis were given in the recommendation as follows: The deportation issue had reached a phase in which the committee's main purpose of raising funds for court action, publicity, etc., was not needed; Japanese Canadian political action was being centred in the Nisei and particularly the JCCD, as in the recent Co-operative Committee request that the Nisei group conduct an economic loss survey among evacuee Japanese; the existence of similar duplicating organizations like the Defence Committee was not necessary and the support of the members should be thrown fully behind the JCCD.

Treasurer R. Nobuoka announced remaining funds in the treasury would be presented to the Co-operative Committee. Secretary Kunio Hidaka explained the Privy Council ruling and the future plans of the Co-operative Committee.

TANAKA TOPS IN TABLE TENNIS

TORONTO.—Bing Tanaka, king of Nisei table potters in pre-evacuation days, was listed one of the top performers in the Toronto and District table tennis loop senior section recently. Lou Beedie and Tanaka both have 44 wins against four losses in their records.

South Ontario County Protests Coming of B.C. Japanese

LONDON, Ont.—A resolution protesting the proposed transfer of Japanese Canadians from British Columbia to work in agriculture in this district was passed by the Middlesex County council recently.

J. Frank Gerry, reeve of London township, criticized the resolution as "unchristian" but was opposed by Reeve William Goddard of Westminster township who said the prospective workers were "undesirable" and called on the council to add their protests to a similar protest made earlier by the neighboring county of Oxford.

The city of London is situated in Middlesex county which is directly north of Elgin county where the Fingal hostel and the city of St. Thomas are.

Roy Brown in Vancouver Sun

Government Must Keep Controls To Guard Against Coast Return

VANCOUVER.—"It is to our interest that other parts of Canada shall not regard us as excessively intolerant and we can gain nothing by pursuing them (Japanese Canadians) to the coasts of Labrador," declared Roy W. Brown, editorial director of the Vancouver Sun in an editorial article last week.

Brown was commenting from ... on the recent Privy Council ruling on the deportation order.

... [illegible] of the 6,000 persons ... 2,134 recanted their applications for repatriation, he said.

... move to forcibly carry out ... would be met by strenuous ... in Eastern Canada ... the view is held that British Columbia's attitude is one of ... intolerance. This is not ... [illegible] ... the Eastern ... should be borne in mind. It will be better to settle this business without a big quarrel.

Some points for future government policy on the Japanese were suggested in the article:

"(The government should make) a firm declaration that no large scale return to the Pacific Coast area will be tolerated . . . the position (should be made clear) that if they are to live in peace in Canada they must not revive any idea of re-establishment of a Pacific Coast colony.

"The government ought to continue in full operation the six placement offices it now maintains . . . so that Japanese looking for jobs can have no excuse of lack of opportunity to work. These offices could easily head off any attempt of the Japanese to head westward again."

About New Denver—"Many of the Japanese there are sick and old or otherwise unemployable. The government could well take a shortcut for this 1,000 people and give them the houses of the camp. They could make a fair living off their gardens and by work in the neighborhood."

Brown concluded, ". . . if the East expects tolerance, then we must have ample assurances from the government that Powell Street and Steveston are to remain white."

YANK NISEIETTES CROSS BORDER

... Board for War De... with the occu... Japan recently ... awaiting pas... indicating that Ca... restrictions against ... Japanese ancestry ... It's reported ... were imposed ... policy. High ... are believed ... representations over ... policy, following ... which two Jap... soldiers from ... refused entry to ... as visitors ... the Pacific Citizen.

NEXT ISSUE JAN. 4

This special 32-page Holiday Issue is the final issue of this year. Readers are reminded that the staff will be taking a week-holiday at year end as in the annual custom and publication will be resumed on Jan. 4, 1947.

Merry Christmas and a Happy New Year

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THE STORY OF THE JCCD

By GEORGE TANAKA

GEORGE TANAKA is the quite capable new chairman of the Japanese Canadian Committee for Democracy in Toronto. An Army veteran, he is the brother of Past JCCD chairman Kinzie Tanaka.

This is the story of an organization which has constantly attempted to spearhead the efforts and the thinking of a people—an organization formed by the urgent need for political action toward promoting the welfare of Japanese Canadians desiring to live in Canada as full Canadian citizens.

IN THE BEGINNING . . .

The story begins with a group of Japanese Canadians who settled in Eastern Canada during the early days of 1942-43, whose faith had remained unshaken by the bitter experience of the evacuation. They believed that the war-born racial fear and hatred would one day subside, and that the welfare of the Japanese Canadian minority was important, as are those of all minorities, to the unity of a democratic country.

These Niseis, brought together in Toronto by a pressing need for organization, formed the Japanese Canadian Committee for Democracy, and wrote the constitution which is today the backbone of the organization.

The aims and objectives as listed in this constitution are as follows:

To strive for equality of treatment of all races with respect to the fundamental rights and duties as citizens of Canada;

To protect and further the civil, social and economic rights of all citizens of Japanese ancestry in Canada;

To undertake educational activities among the Japanese Canadians which will enable them to make active contributions to the progress and development of Canada;

To undertake educational activities which will enable Canadians of Japanese and other racial origins to understand one another better for the purpose of strengthening the unity of Canada;

To contact and co-operate with Japanese Canadians in other cities and communities;

To encourage and assist Canadian residents of Japanese ancestry to attain Canadian citizenship.

* * *

The first significant effort of this organization was a campaign to inform the people of Eastern Canada of the many discriminatory restrictions levied on Japanese Canadians. In this connection, a five-page report, dated Nov. 1, 1943, was tendered to the Co-operative Committee on Japanese Canadians in Toronto. A concrete result of the efforts of this period was the Toronto Nisei Co-operative Residence.

BILL 135 ACTION

In 1944, when the Canadian Government proposed to disenfranchise Japanese Canadian evacuees through Bill 135, the JCCD took emergency responsibility and made aware to the Co-operative Committee, and Japanese Canadian groups across Canada, the need for immediate and concerted action toward gaining public support in order to halt passage of this discriminatory bill.

A comprehensive ten-page brief, dated June 21, 1944, was submitted to the Prime Minister and various members of Parliament, and two JCCD executives were sent to Ottawa to contact members of Parliament regarding the bill.

ON NISEI ENLISTMENT

In the Nisei enlistment question, the JCCD abided by the principle: "If a state of war exists, to gain and enjoy the full citizenship privileges, one must acknowledge and shoulder all responsibilities which prevail."

It is true that some part of the credit for influencing the Canadian Government's final decision to induct Niseis into the Canadian Army in 1945 is due to JCCD appeals to Captain D. Mollison of the British Army, who came to Canada in the fall of 1944 to recruit Canadian Niseis for linguistic work in the South East Asia Command. He found Niseis were barred from Canada's fighting forces and went to great lengths to open the way to their acceptance. Previous to meeting with JCCD representatives, Capt. Mollison had planned to advise the Niseis to join the British army directly to get around the enlistment ban.

When the call for Nisei volunteers came, the JCCD executive enlisted in full force. Throughout the summer and fall of 1945, JCCD members carried out a drive to raise a Christmas Gift Fund for the Niseis in uniform.

DEPORTATION ISSUE

In the matter of deportation, the JCCD co-operated to the full with the Toronto Co-operative Committee in protesting a Government policy which would have brought about a mass exile of Canadian citizens of Japanese ancestry.

In August, 1946, the Co-operative Committee's delegation which included the JCCD chairman gained audience with Government officials and presented a brief assailing the undemocratic imposition on the Japanese Canadians.

The JCCD made a concerted effort to publicize the facts in the deportation question through newspaper stories, and meetings addressed by prominent Canadian citizens.

NISEI AFFAIRS

On July 29, 1945, appeared the initial issue of "Nisei Affairs," JCCD journal of opinion. The publication has been received favorably and is filed by libraries in New York City, Toronto, Vancouver, the B.C. Provincial Library in Victoria, and the Stanford University ... Library. Its mailing list has over 200 names, and covers, among others, members of parliament, editors, newspapers, publishers, civil liberties groups, labor organizations, and religious, educational and political leaders.

ECONOMIC LOSS SURVEY

Since Nov. ... the JCCD has been working under extreme pressure to carry out the Economic Loss Survey of Japanese Canadian evacuees on a nationwide scale, with the co-operation of Japanese Canadian groups across Canada.

The Japanese Canadian Committee for Democracy has come a long way since its modest beginnings in 1943. ... during the four difficult years it has passed have proved the committee's worth to the Japanese Canadian community.

The present executive of the JCCD renews its pledge with the coming of another year, to do its utmost toward the Committee's objective of promoting Japanese Canadian welfare.

Japanese Problem Near Solution

(Continued from page 1)

however, remain unanswered as we go into the new year. The government adoption of a property losses indemnification plan was uncertain, though there seems a better than a 50-50 chance. The best approach might be to present the government with an indemnification proposal similar to the one introduced to the Congress by the U.S. Interior Secretary, J. A. Krug. Strong points in the evacuee case were the questionable handling of properties by the Custodian, the possibility of instituting numerous legal actions, and the support of the C.C.F. members.

Another important question was: How soon will the government remove travel and other restrictions? The government apparently wishes to retain the controls on movement as long as possible to give the evacuees time to get settled in their new homes. That was the best way of preventing their return to the West Coast. But its special powers would expire in a few months. The issue was: would the government seek to retain the control after that by special measures?

All across Canada Japanese Canadians were welcoming the new year with new hope.

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Course of Action on Property

By George Tamaki

> **GEORGE TAMAKI was admitted to the bar in Nova Scotia this year. Currently employed by the Saskatchewan government at Regina, he holds degrees from three universities, University of British Columbia, University of Toronto and Dalhousie University.**

...time Japanese ...ees from the Pacific Coast ...have felt a natural ...ern over their properties ...h they left behind them at ...time of their enforced de... ...re in the spring and summer ...942.

...order to get a clear picture ...hat has happened to date it ...be advisable to retrace our ...s and review the main events ...When it became evident ...February of 1942 that all per... of Japanese race in the 100... protected area of British ...mbia would be obliged, re... less of nationality, to vacate ...area on short notice, con... able difficulties arose as to ...disposal and protection of per... al and real property. It is to ...oted that motor vehicles and ...were immediately im... ...nded, and were later disposed ...of Government agencies. Sales ...ys were credited to the ac... ...nts of the owners in the Office ...the Custodian of Enemy ...perty, but many owners re... ...ed to recognize the enforced ...es and disputed the prices at ...ch sales were made.

With respect to the other property of these evacuees, there was a natural tendency to attempt to liquidate those assets which were readily saleable, but it was obvious that the bulk of the evacuee property could not be dealt with in this way, especially in view of the fact that movement was often ordered on 24 hours notice. The Dominion Government therefore used the Office of the Custodian of Enemy Property as an agency of protection and decreed by order in council that all property left by these evacuees would be vested in the Custodian who would have the job of protecting them. At the time of departure evacuees were required to report to the Custodian what property had been left at the Coast.

This job of protection was admittedly a difficult one, but no more difficult to the Custodian than it was to the evacuees who were forced to leave their property behind. Moreover, it was not long before reports filtered in that certain officials of the Government were favourably inclined to the idea of selling such Japanese property in order to ensure that the Japanese would never return to the Pacific Coast after the war.

While this later was denied by the officials concerned, the fears of the evacuees were not quieted when they received notices that their properties were being sold at auction or otherwise at what seemed to be ridiculously low prices. In the meantime, reports of break-ins and pilfering of personal property continued to come in.

When evacuees were notified that even vacant real property which they owned were being sold, it became evident that the Custodian had taken the view that the way to protect evacuee property was to sell it. It was, of course, sheer nonsense to suggest that selling vacant real property was protection. The prices at which real property was being disposed of were in numerous cases far below the assessed value of such property.

Legal action was begun in 1942 in order to determine the Custodian's right to liquidate these assets, but as yet no decision has been handed down on the preliminary question as to procedure. This is, of course, another example of the difficulty in obtaining judicial definition of civil rights under emergency conditions and it suggests that probably the best results may be obtained by direct appeal to the Dominion Government and Parliament. This is not to advise that all legal actions should be dropped. Neither is it suggested that the comparative inaccessibility of the courts should invite what might easily become on the part of the Custodian's office an attitude of callous disregard of the interests and rights of the persons whose property it was called on to protect.

In view of the allegations of mismanagement which have been made against the Dominion Government in handling the properties of the evacuees, it is somewhat surprising that to date there apparently has been no effort made by the Government to make a public investigation of those charges. It is reported that the Consultative Council in Vancouver and the Committee for Democracy in Toronto as well as various other organizations and individuals have been pressing for some kind of accounting by the Government. It would be to the interests of the evacuees to support such moves.

The Government should be urged to appoint a Royal Commission to investigate the whole of the activities of the Custodian's office in its handling of Japanese evacuee property as well as into the whole of the Government's policy with respect to the liquidation of their assets. It should also be prepared to appoint a Claims Commission with wide powers of compensating for such losses as may have been suffered.

In conclusion, it is submitted that the proper course of action for the evacuees would be as follows:

(a) Unless there has been complete satisfaction, no quit claim of their rights should be made by the evacuees.

(b) Court action to determine the legality of enforced sales should be continued.

(c) Support should be given to any move to urge the Government to make a public investigation.

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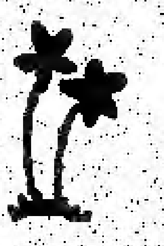

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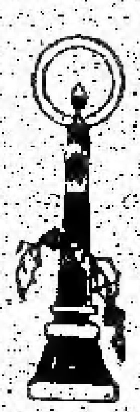

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- 高木傳記 シヅ R.R. No. 2 (Box 39) Winnipeg, Man.
- 高田房次郎 武幾 1085½ Main St., Winnipeg, Man.
- 福島秀勇 アサヨ Varsity View P.O. Box 92 Man.
- 中村徹 MR. AND MRS. T. NAKAMURA 27 Riel Ave., St. Vital, Man.

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マニトバ日本人合同教會
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- 森下博 平子 West Kildonan P.O. Man.
- 高津俊輔 たつ West Kildonan P.O., Man.
- 山崎惣太郎 絹子 West Kildonan P.O. Man.
- 坂本吉平 初音 同 一 302 McKay Ave., North Kildonan, Man.
- 大山喜太郎 Winnipeg Supply & Fuel Co. Moss Spur, Man.
- 小林廣太郎 214 McKay Ave., North Kildonan, Man.

- 大菅徳三郎 シヅ 211 Edson Ave., North Kildonan, Man.
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- 新[illegible]喜一 太郎 同 159 Gerrard St. East, Toronto, Ont. Phone Mi. 7787
- 佐野重次郎 JUJIRO SANO AND FAMILY 6 Dale Ave., Toronto 5, Ont.
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- 宇井秀雄 MR. & MRS. HIDEO [illegible] & FAMILY 116 Wellington North, Hamilton, Ont.

[illegible]籍法實施

（オタワ發）一月一日から新しい市民權法が實施される。[illegible]早や何々系カナダ人といふ呼び方はなくなるであらう。新市民權法實施について一月五日から十二日までを「シチズンシップ・ウイーク」として國內到るところの市町村で大々的な祝賀が行はれ、カナダ市民の價値と義務についての教育運動もすゝめられることになつてゐるが、オタワ政府當局ではこれを通して「價値あるものを與へられる代りに義務も負ふものである」ことを特に強調したいと希望してゐる。（外國からきた者がカナダ市民となるためには歸化が必要であり其手續については從來通り一度證明[illegible]

一月廿日に領議會

（オタワ發）新議會は一月三十日に開會される事になつたが議會の現勢は自由黨一二四、保守黨六七、シー・シー・エフ二八、ソーシヤル・クレヂット一三、其他一一、缺員二で最近同[illegible]市民の補[illegible]選を行つた

支那人入國禁止の移民法撤廢方要求

（ウイニペッグ發）ウイニペッグのトレード・カウンシル（勞働會議）は支那人側の支那人移民法（禁止）撤廢要求委員會の運動を支持して、同法撤廢を主張する決議案[illegible]

ビー・シー州內には元の道路キヤンプ其他方々に移動日本人の造つた趣味のガーデンが殘されてゐるわけだが、これはニウデンヴアーの西風痼三郎氏が、健康にめぐまれぬまゝに適度の運動がてらに精出して造つたロック・ガーデン。近くはもとよりネルソン方面からも見にゆくほど有名になつてゐる

全米市協の來年度豫算十一萬二千弗

（桑港發）全米市協の太平洋沿岸支部聯合總會では立退損害賠償問題及び一世歸化問題に關して檢討し來年度のプログラムを作製したが豫算は十一萬二千弗である

解散に決定
トロント市の市民權擁護委員會

（トロント發）既報、トロント市の市民權擁護委員會解散に關しての寄附者の集會は十二月十四日夜オールネーション教會に於て開かれ佐々木委員長司會、日高幹事より之の樞密院判決の內容報告と協同委員會の之に對する方針に關する說明、信岡會計の收支報告があつて不認され、佐々木氏より△返放問題も一段落をつげた△協同委員會よりの要請により經濟的損害調査はデモクラシー委員會に於て既に動き出してをり其他の日系人に關する問題も二世を中心としてのデモクラシー委員會の仕事として積極的行動をとる事になつてゐるから夫れを支持するのが將來のため最善である△同樣の團體が二つもある事は不利である

等々、委員會の進言たる解散理由を說明、時期尙早論者もあつたが多數は解散する事に決定した。而解散するに到つた事情を各方面の團體其他に通知して諒解を求める事や資金殘額を協同委員會へ送り殘務整理と決算報告はこれまでの委員に依賴する事等を決定し、委[illegible]

國聯第一總會終了

過去八週間ニウヨークで開催された國際聯合第二回總會には五十四ケ國代表が參加して、原子力をも含んだ世界軍縮計畫の實行を進める話し合がまとまり安全保障理事會に之を附託するところまでこぎつけて十二月十六日閉會、次回は來年九月十六日に開かれる

[illegible]開く事になつた

人事消息

（人事消息は無料で掲載致しますから遠慮なく利用下さい）

■死亡　ウイニペッグの平井福太郎氏弟三郎氏（二五）は十二月一日ウレールの病院で死去、六日ニウデンヴアーで告別式、十日グリーンウッドで追悼會を執行した▲マグラスの伊藤仲藏氏は十二月六日自宅に於て死去九日レイモンド佛教會にて生田開教使により葬儀執行

■移轉　キングストンの安房助五郎氏は次の所へ移轉
Co W. Hawley, Hillcroft Union St. Kingston, Ont.

■留置郵便　日本からの次の名宛のハガキがニューカナデアンに來てゐる
▲加藤ミスター・アンド・ミセス・テー（發信者は東京のケー加藤）▲リエ・ノブコ

■前バインクレセント校父兄姉會は本年八月既に解散、整理委員に庄司、島崎、渡邊の三氏をあげ器物圖書等は各方面に寄贈、關係功勞者に夫々謝意を表し殘金約三十弗はスローカン市公立學校へ寄附した

◉訂正　第廿七ページ小林芳黎氏の寄稿中「古稀の春」は「自賀三節」に「世の太平を歌ふ諸島」は「祈る元旦」として訂正▲第二十ページの小林菊造氏ボックス番號[illegible]

▲古部[illegible]右工門氏の廣告は第十九ページ[illegible]分を印刷後に日本よりの訃報に接したので三面になつた

[illegible]吉島平[illegible]郎氏は其後次の所へ移轉
[illegible] Toronto, Ont.

御禮

私共御地在留中はご交誼を辱ふし今回カナダ・シンク一ヘ移動に際しては種々御配慮を賜り且つ天候にも拘らずあつく見送り下さいまして誠に有難く一々拜趨ご挨拶申上ぐべき處出發に際し其意を得ず乍略儀紙上を以てあつくお禮申上げます
末筆ながらみな樣の健康と幸福を祈り上げます
十二月十日

中村りえ
同　源三郎
同　民子
同　[illegible]み

Okanagan Centre, B.C.
C/o J. Coels

ニウデンヴアーの皆さま

轉居

冬期中左記へ轉居いたしました
內田一作
32 Heath St. West, Toronto, Ont.
(ISSAKU UCHIDA)

伊藤仲藏

事永らく病氣療養の處藥石効なく遂に十二月六日午後九時四十分永眠仕候生前辱知諸氏に謹告仕候八日自宅に於て通夜翌九日レイモンド佛教會に於て生田開教使司式の下に葬儀相營候節は寒中多忙中にも拘らず態々會葬下され且又供花香奠を頂き誠に有難く厚く御禮申上候一々參上お禮申し上ぐべき筈の處略儀ながら紙上を以ておれい申上候

アルバタ州マグラス

二男　伊藤二三
妻　英子
三男　英一
妻　スエ
在日本　國本慶子
親戚　荒木フミエ
國本政一
正田民藏
正田彌左工門
友人　村上ハイト
外一同　森平

廣告

ベイファーム代表者會に於て解散することに去十月決定、前期代表者會の希望により國民救濟の目的の大部分を在日人々に依託して十月初め本赤十字社宛食料品衣類十三箱を送り無事到着配給済み其旨通知して貰ひました▲ニユーカナデアン紙上にて全部義捐金額を公表し寄附者各位への報告にかへます▲アルバタ州レイモンド佛教會へ寄贈し中央委員會の必要と思はれる身人保護救濟に使用して頂く事に致しました。尙同會の山本氏へ委託手續き完了し其の左に報告致します

▲收入（十五綱會計より引繼）
普通會計　一五九弗五四仙
特別會計（五仙貯金）　七八弗四八仙
時局對策委員會殘金　二七弗九八仙
合計　二六六弗〇〇仙

▲支出
隣國難民行き食料品衣類　一五〇弗
同　五六弗
中央委員會幹事へ謝禮（八、九、十月分）　五〇弗
アルバタへ圖書送料其他整理の雜費　五弗
ニユーカナデアン廣告代　五弗
合計　二六六弗

一九四六年一二月一日
會計　渡邊[illegible]衞
　　　　島勇

御禮

先日故加街由太郎氏葬儀に就て御地へ參上致しました節は色々ご親切なるご盡力に預り有難うございました一々御禮に參上するが本意ですが失禮ながら紙上を借りて厚くお禮申上げます尙ナナイモに入院中の氣の毒な患者諸氏に對しては此の上とも同情をたまはり慰安下さるやうお願ひ申し上げますと共にみな樣の健在を祈念まうし上げます

荒川助右衞門
P.O. Box 1331 Vernon, B.C.

ニウデンヴアーの皆樣

本紙援助を感謝

ニユーカナダアン維持の寄附金を次の方々から頂きましたので紙上にて深謝致します
▲ホンホーンの中村貞之助氏（長女結こん記念）▲ヴアーノンの淺野定吉氏▲オズーヨーの大本芳子氏▲キングストンの安房助五郎氏▲ビーシー州バーミーアの古部藤右工門氏（長男の為）▲モントリオールの中島[illegible]氏▲ケエアトの[illegible]氏

ニユー　カナデアン

平井三郎

儀ニウデンヴアー在住中の處急病にて加療中の處グリーンウッド病院へ移され十一月一日午後一時逝去致しました十二月六日ニウデンヴアーにて告別式執行、十日グリーンウッドにて追悼法會執行致しました、故人生前に於けるご厚誼を感謝し併せて葬儀に際しては種々ご援助を頂きまして誠に有難うございました一々お禮に參上すべき處略儀ながら紙上を以て厚く御禮申し上げます

喪主　平井福太郎
父　平井[illegible]
（在日本）母　平井アイ
義兄　[illegible]
同　[illegible]
同　[illegible]

秋月佐[illegible]
[illegible] Lethbridge, Alta.

平井福太郎
[illegible] Logan Ave.
Winnipeg, Man.

星[illegible]一郎
[illegible]

古部藤右工門
[illegible]

ニューカナデアン

在加日本人の為の 独立不偏の週刊紙

ウイニペッグ市ポータゲ街五〇四 電話五〇一三〇六

発行者 生山国人
英文編輯者 小山和彦
日本文編輯者 梅月高市

購読料 一部十仙 一ヶ月四十仙 前金六ヶ月二弗 一ヶ年四弗

感謝とおねがい

一九四六年も終りこれで満五ヶ年、読者、愛読者その他の方々から寄せられた絶大なる御支援に感謝しつゝ、[illegible]私たちは、本紙がこれまで[illegible]つゞけて来た[illegible]行につとめ[illegible]ましたが[illegible]しき年を迎へ[illegible]に対して[illegible]社会正義[illegible]のために[illegible]カナダのデモクラシー擁護のため[illegible]すべて、日系カナダ人の福祉増進に結びつけ、将来の[illegible]の為めの条件を一段とよくしたいと思つてゐます。このためには、紙面の改善なども図らねばなりますまいし、経済的にも[illegible]また言葉の[illegible]。

御承知の如き[illegible]すると共に、建設的な[illegible]御[illegible]ぐべきだつたのが[illegible]申します。[illegible]現在のまゝのものに[illegible]にして、より良く活用するかについてゐる御協力下さるように[illegible]いたします。[illegible]特別読者に対して[illegible]になる御支援[illegible]木日のニューカナデアンは三十三ページとなりました。更に御[illegible]本紙が[illegible]よう[illegible]ます。

ニユーカナデアン

メモランダム

市民としての自覚と責任を持とう

本年一月一日から[illegible]カナダの新国籍法(ザ・カナディアン・シチズンシップ・アクト)が正式に施行され、帰化及在留外人の資格に関する法律)が実施せられる。これは、第二次大戦を通して、独立国家としての実力を示したカナダが、国家的統合と[illegible]して(カナダは英系仏系を主として[illegible]世界の所々の人々から構成されてゐる[illegible]

[illegible]の者がそうであつたやうに、太平洋[illegible]知らされた[illegible]立場と[illegible]生活態度から百パーセントのカナダ人となるかを決心し、また[illegible]機会を提供するのである。[illegible]特別な理由があつて将来日本へ帰らなければならない事情にあるものは別として、政府が提供した「自発的帰国」の機会を拒否してカナダにとゞまることゝなつた人々の大部分は、この際あらためて、ほんとうのカナダ人になるかどうかを決心し、それに必要なる手続――帰化――をして法律上でもカナダ人になる必要がある。

カナダは将来ある国である。大きな国である。カナダ人となつて協力し、カナダのデモクラシーを更に向上させるために、カナダをもつと住みよき国土となすためには、意識的、積極的に努力することは私たちに課せられた義務であり、これを自覚してそのために働くことは、私たちにとつて大きな名誉でなければならない。

×

また一つの「馬齢」を加へる。一世は一年だけ老境に近づくと共に、二世にとつては一段の成長を意味する。「二世の時代」がきた、一世は御用済みでいゝと[illegible]

明るい方面もある 日本のニュース

●「電送ハガキ」――写真電送と同じに漢字、数字、図表、図案などを、その[illegible]約三分間で電送する「電送ハガキ」ともいふべき日本はじめての[illegible]電報制度が十二月廿二日から東京、大阪間に施行される。これは戦時の昭和十八年から約一年間東京、新京間で行はれたこともあるが、国内ではこんどが最初で、電送写真と違ふ点は受信して現像を焼き付けする手数を省き、一定の用紙に書いたものは上電流でない送信し受信側では特殊な受信用紙にこの電流があつて電流の強弱によつて送信した通りの絵や文字が現はれるのである。料金は一通十五円、至急料は[illegible]ほかに市内、特使配達料は五円。

●郵便始まつて七十五年――日本に郵便制度が施行されたのは明治四年で今年は七十五周年に当るので逓信省では十二月十二日から十日間に亘つて逓信文化展覧会を催し記念郵便切手の発行、記念スタンプの[illegible]

●「[illegible]ソ」――東北帝大[illegible]理部の[illegible]博士は、この[illegible]電波[illegible]を通じて[illegible]

●世界平和大学――第一回[illegible]九十歳を迎へる尾崎行雄翁が大学総長に[illegible]なる。尾崎翁が東京市長時代に助役をつとめた元代議士田川大吉郎氏が原子爆弾で亡び去つた広島の死灰の中に「平和の不死鳥」たる総合大学を建設して民主々義的教育を普及させようと計画してをり、その名も世界平和大学とし既存の広島文理大、広島県立医専、工専等を中心に死灰から軍都広島の水産学校の施設を利用して水産科も設け法、農[illegible]部も新設[illegible]する来春四月一日から開校すべく各方面と[illegible]尾崎翁を迎へる事となつてゐる。

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広告

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一月一日

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[illegible]

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クリスマスと新年を祝賀し 併せて同胞の健在をいのる

A Stranger in the Lan[d]

[illegible] this year is the [illegible] Nisei who had to accompany their parents on "repatriation" to Japan. While purely imaginary in content the background is based on authoritative reports from Japan. The writer is a frequent New Canadian contributor who has taken time off from her studies and work on the staff of an Eastern University weekly in order to send us this story.

ANOTHER BLEAK evening drew to a close in the narrow ruined streets outside. It was time to leave the office, time to go home. Home? . . . to what? Sally thought about the cold, bare house, and the inevitable supper of boiled tofu and dark rice, stretched with herbs. To think grandmother considered that a feast. . . . Sally took her hat from the rack.

Sally, or "Yuriko" her grandmother insisted, smoothed her hair and put on the hat. She looked into her mirror and saw dull hair and dull eyes. The year and a half in Japan had certainly not improved her. She felt sick of it all, sick of being hungry, sick of being told to mind her Japanese manners, sick of the dirt, the poverty, and the furtiveness in the people around her. How long can a human being stand alone with a tired body and a soul rotting with bitterness, with no laughter, no friends, but just silent bowing in agreement at home and yes-ing at work?

She half thought of accepting the dinner invitation from Lieut. Weathers, who worked in the same department. She would get American food. Many of her friends got meals, soap—even nylons that way. No . . . not that. Sally remembered with loathing the time her mother had hinted that other girls were able to get soap through "office connections."

A LEAN, heavy-browed youth, wearing heavy-lensed spectacles, brushed past Sally with a curt "Sayonara." It was Fujino, who worked in the same office.

Fujino was a Communist, who had once tried pretty hard to persuade Sally to join his extremist group. He was a good talker. Wars and human sufferings are due to the capitalistic system, he said.

"They bring us freedom, they say," Fujino had expounded dramatically, "but freedom for whom? Freedom for themselves and their bourgeois kind, to ram their accursed economic system down the throat of the masses. Sure they liquidated a few large companies—to give room for more. And they tell us we can't make speeches. Why? Because we'll show the people how to get real freedom—freedom from fear and want. Once the masses learn that, the money-grabbing days of capitalistic conspiracy will be over." So Fujino ranted on.

But Sally did not want a vague happiness for the "masses" sometime in the distant future. She wanted people about her to be happy now. She wanted to be happy now.

Once she had started to tell Fujino about the evacuation in Canada, and about the anxieties and the hardships she had shared with the other Japanese evacuees. But Fujino wasn't interested. He interrupted with a statement that it was all the fault of the capitalists. They always pushed around the defenceless peoples. He quoted liberally the words of Tokuda, a Communist leader whom he idolized. When Sally did not agree with his views, he was bitter. He denounced Sally and all women as unimaginative, complacent reactionaries, hidebound by traditional sentimentalism.

SALLY shrugged her shoulders in a gesture of indifference as she recalled the irritated face of Fujino. She hurried along the unlighted streets, past numerous beggars and homeless waifs lurking in the corners of half-ruined buildings.

WHY did her mother and grandmother have to worry so much about making a Japanese lady out of her? She must not take such swinging strides. She must not hold her head so high. She must treat all superiors in age or rank with hypocritical deference. She must learn to sew by hand, to arrange flowers, and to do a thousand other trivial things.

She hated sleeping on the floor. She hated worse getting up at dawn to wash the vestibule with cold water. She had complained to her mother. But mother had told her this was Japan, and she

GOODBYE TO B.C.—Baggage piled in readiness for the departure of an early repatriate group which left Canada this spring. (Taken in a B.C. ghost town by Tak Toyota.)

would have to unlearn her soft western ways. How her mother had changed! In Canada she had been bewildered and dependent on her children. Sally loved her and had been grateful for the sacrifices she made. But now she had turned into a tyrant under the influence of grandmother. Together they dinned into Sally the need for being "onna rashii," which meant not only lady-like, but with a thorough knowledge of the duties and place of a woman and to bear her trials in silence.

WHEN Sally was particularly lonely or bitter as she was now, she missed the understanding of her brother Rick. . . .

Rick had been two years older than Sally. He wasn't a minor, and could have remained in Canada if he wished. He had tried so hard to persuade mother not to apply for repatriation, but without success. So finally he had said gaily to worried Sally, "I can't leave my little sisters to those wolves in Japan, can I?" and had come away with them.

Sally remembered Rick as he leaned on the rails of the exchange ship Gripsholm, watching the American shoreline fading away. He deliberately tore into tiny shreds a last unopened letter from a friend who was remaining in Canada.

Sally had sensed the turmoil that was in Rick's mind. She had gone up to him and had placed her hand timidly on his. And he had held her hands firmly, reassuringly, and his face had shown all the solemnness of his eighteen years.

NOW Rick lay somewhere in the Indian Ocean. The sea was a fitting sanctum for a boy without a country. His had been an undramatic end. Rick had caught dysentery while on the trip. For several days he was delirious and one night slipped away. Sally had felt utterly alone at the funeral as she stood near her brother's body. But her eyes were dry while her mother wept and prayed.

With Rick gone, Sally was the oldest, and on her fell the responsibility of seeing that the family travelled safely from Singapore to Uraga, and then to mother's home in the outskirts of Tokyo.

Her sister Yachiyo, now [illegible], forgot Canada and most of her English in a short time. She [illegible] at home, jabbering in Japanese, playing house with her schoolmates. "Little inseparable child, but I wish I were young enough to forget," thought Sally.

Mother too had adjusted herself to her old home with remarkable ease. She did not seem to mind very much the meagre daily rations which were barely enough for subsistence. Perhaps being among her folks once again made up for these hardships. "Selfish, selfish," thought Sally, as her anger turned towards her mother.

IT WAS getting darker. Mother and grandmother would [illegible] she arrived home late. Sally shuddered at the thought of returning to a cold house, and [illegible]

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Montreal Nisei Athletic Club

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By PEG

[SA]LLY fumbled in her pockets [for] the letter she had recently [receiv]ed from Canada. She looked [forw]ard to reading it again. It [was] from Kazuko, and she had [writ]ten that she would be coming [to] Japan on the next boat. Sally [was] excited at the thought, and at [the] same time a little sorry for [her] friend.

Kazuko had written that her [fam]ily had been forced to choose [betw]een going east or going to [Jap]an. "I know I haven't the [cour]age to take my aged parents [to] Eastern Canada, get them set[tled] and support them. They tell [me] that jobs are scarce out there [for] girls like me. Maybe it would [be b]etter in the end if we went to [Jap]an. My uncle has a farm in [Wak]ayama and maybe we'll have [som]e security. I'm sick of all this [wor]ry and my parents are sick of [Ca]nada. I can't blame them, Sally, [w]e're homesick too . . ."

So Kaz was coming too. Sally [fel]t impelled to warn her friend [no]t to come. It would be much [mu]ch worse than Kazuko was ex[pect]ing. Don't come, Kaz . . . But [Ka]zuko was probably already on [he]r way.

[S]ALLY became aware of the [s]ound of an organ. She re[m]embered that there was a Roman [C]atholic church near by. "I don't [b]elieve in God," she thought. "He [w]ouldn't let us suffer so much if [h]e's so good . . ."

Yet in spite of her professed dis[b]elief, she wondered achingly, "Dear God, why have you for[sa]ken me . . .?" And Sally realized [th]at she was echoing an age-old [cr]y.

She felt strangely drawn by the [s]ound of the organ. Forgetting [h]erself, she followed the music [a]nd turned into a side street. She [pa]used before an open door of a [m]akeshift chapel. Inside, she saw [a]n elaborate crucifix and the [fi]gure of the Virgin on an other[w]ise bare dais. There were several [row]s of crude seats. A nun was [s]eated at a shabby organ. A few [p]eople were kneeling in prayer . . .

"Medetashi seicho michimiteru, Maria . . . Hail Mary, full of [g]race . . ."

Sally had never been to a Catholic service. She watched the [oth]ers hesitatingly. Then she step[pe]d in boldly and knelt as the [ot]hers were doing. The organ be[ga]n to play a familiar hymn. Sally [re]alized suddenly that tonight was Christmas Eve.

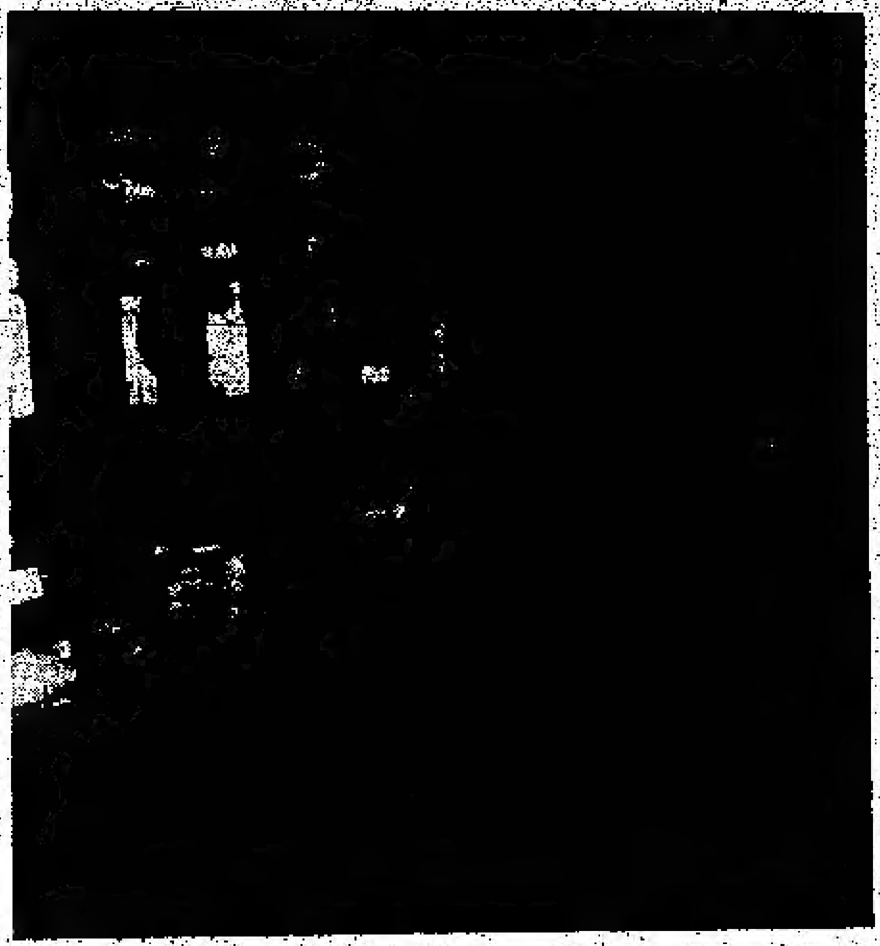
The hymn brought back to her a flood of memories. "And the [...] angel said unto them, Fear not [for], behold, I bring you good tid[ing]s of great joy which shall be to all people. For unto you is born this day in the city of David, a Saviour which is Christ the Lord."

Sally felt comforted. The hard knot of misery seemed to loosen within her. For the first time, she thought of Canada without pain. She remembered the days she had sung in the church choir, and the happiness of past Christmases.

And as she knelt there, the year ahead seemed no longer like a maze of loneliness. Could she go back to Canada? Or would she have to stay in Japan forever? It didn't seem important any more.

For a moment her old self scorned her resignation. "Become an insensate clod? . . . No, never!"

As though to drown out this interruption the organ music grew louder. Until there was no pain, no darkness, no cold, no hunger, and no bitterness. Sally was filled with an unreasoning, almost hysterical ecstasy. The music grew and filled her heart until she thought she could hear the heavenly choir praising God and singing "on earth, peace, goodwill toward men."



CANADIAN REPATS IN JAPAN—The interior of a building in the reception camp for early Japanese Canadian repatriates at Kurihama, about 40 miles south of Tokyo. The people were housed in former Japanese Navy barracks, reports Sgt. Tad Ode, Canadian Army, stationed in Tokyo, who took this picture. Repatriates were retained in this reception centre for about a week while details of their entry into the country were being handled.

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THE NEW CANADIAN

804 Talbot Avenue Phone 501 [illegible] Winnipeg, Man.

An independent weekly organ published as a medium of expression among the people of Japanese origin in Canada

WINNIPEG, MAN., DECEMBER 21, 1946

A Message From the New Canadian

With a sigh of relief and not a little sense of accomplishment, we offer for your approval, this holiday issue of The New Canadian. This special number is the culmination of over a month and a half of preparation, and in the last few weeks, of day-and-night labor on the part of the staff.

A large part of the credit for what we believe is one of the better Christmas issues of The New Canadian (and the standard has been high) should go to all those who have supported us so well by sending us literary contributions, and by making use of our personal greetings department.

It was unfortunate that due to space limitations we were unable to include many stories and articles which we liked very much. They will be published in early issues of the New Year. The fact that they are not included here is no reflection on their quality, since we were forced to follow a policy of giving preference to those reaching us first, and those which carried the Christmas theme.

It is the sincere wish of The New Canadian that each and every one of our readers throughout Canada and in other parts of the world will enjoy the merriest of holiday seasons, and that 1947 will bring to all a happy life in their homes, wherever they may be.

THE NEW CANADIAN

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12-YEAR-OLD PUCK STAR SHINES

MOOSE JAW, Sask. Fumio Hara, a member of a transplanted Japanese family living in a former air school building south of Moose Jaw, hit the sport pages of the Winnipeg Free Press last week with his prowess in Canada's national game.

As forward of the Alexandra Dukes in the Moose Jaw schools pee wee league, 12-year-old Fumio entered the scoring lists recently, tallying one of the goals in his team's 2-1 win over another school.

ADDRESS CHANGE: Mr. and Mrs. Fred Okumura and family, whose greetings appear on page 31, have since moved to a new address at: c-o Sally Ann Bakery, Box 210, Revelstoke, B.C.

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NISEIS IN CANADIAN KHAKI

By TOM SHOYAMA

One of the brighter chapters in Japanese Canadian history began when the bars against Nisei enlistment in the Canadian army were belatedly lifted in early 1945. Now almost two years later, the 30-odd servicemen who are the last remnants of Japanese Canadian representation in the army are spending their last overseas Christmas in Japan, China and Malay.

Tom Shoyama, former editor of this publication and himself a veteran, has delved into his store of records and personal memories to give us an "inside story" of how exclusion of Japanese Canadians from service in the armed forces became government policy and how this discriminatory policy was finally overcome in the late days of the past war.

The following is the first in a series of articles that trace the events which finally led to the donning of khaki by the Canadian Nisei. The story revolves around many well-known personalities — among them, Dr. H. L. Keenleyside (now Canadian ambassador to Mexico), Lt. Col. Sparling, Etsuji Morii of the Nippon Club, Lieut. C. Thomas, and Capt. D. Mollison of the British Army.

* * *

SINCE THE END of the war it has been popular for a number of rather highly placed officers to break into print with behind-the-scenes accounts of what they saw and did during the war. "My Three Years With Eisenhower" and "Top Secret" gave us interesting, if [illegible] history, reports on the "private lives" of the Allied Command in Europe. Col. Dick Malone's "Missing From the Record" attempted the same thing for the Canadian army itself. And [illegible] the last word in the [illegible] show has been [illegible] Elliot Roosevelt's "As He Saw It"—the inside story of the wartime meetings of the Big Three.

All of this has been on a high level—remote from most of us to whom these names are only of historical importance. But it sets a good precedent for an attempt here to recall the main threads and some of the sidelights on a story of more personal interest. This is the less well known account of how the Nisei in Canada waged a five-year struggle against racist hostility and official discouragement, until at last they came late in the war to don Canadian khaki and to wear with pride the green and white flashes of the Canadian Intelligence Corps.

While never a confidant of the joint chiefs-of-staff, nor of Ian Mackenzie, British Columbia's cabinet member and spokesman for west coast anti-Japanese forces in Ottawa, perhaps as the former editor of The New Canadian my recollection and interpretation of events will interest at least the future writer of that "Nisei novel."

ON THEIR WAY—A group of Nisei OR's at the CPR station in Vancouver. From the left: George Tanaka (present president of JCCO); Tom Sagara, Tom Hoshizaki, Akira Isezaki, Costello Sato, Deuke Shintani, and Saichi Imai.

> TOM SHOYAMA guided The New Canadian from its infancy until his enlistment in the Canadian Army in 1945. Probably no one is more qualified to write on the subject of Nisei enlistment. After discharge from the Army this year he has been employed in Regina by the Saskatchewan government.

THE STORY begins in the years immediately preceding the war. For the official policy of excluding Japanese Canadians from service in Canada's army was rooted in the anti-Japanese feeling of the Pacific Coast. And this in turn was a complex of racial prejudice, economic rivalry and internationally engendered emotion. Japanese military aggression in Manchuria and China, and her common interest with Nazi Germany had set the stage in 1938 for an intense political campaign directed against our community in British Columbia. Many Nisei will recall the speeches of that campaign by Lt.-Col. Macgregor Macintosh, then a provincial M.L.A. Charges of illegal entry of thousands of Japanese aliens were buttressed by the Communist allegations of wholesale espionage and disloyal activity. So intense was the attack that it fell finally to the investigation and report of the Keenleyside Commission, named after its chairman, Dr. H. L. Keenleyside, of the Department of External Affairs. The Commission's report, while ineffectual in stemming agitation for long, was undoubtedly significant in influencing official government attitudes and more policy. It came, too, as a source of comfort to the community.

I remember the jubilation with which our first regular issue of The New Canadian on February [illegible], 1939, greeted Dr. Keenleyside and [illegible] the report which [illegible] charges of illegal activity [illegible]

[illegible] Japanese Canadians [illegible] the Royal Vessel [illegible]

On the first day of September of that year Hitler let loose his iron-clad legions upon Poland. And the Parliament of Canada, hastily assembled, made its historic voluntary declaration of war as a sovereign nation at the side of Great Britain.

The same night a telegram was on its way to Ottawa from a committee of Nisei who had been appointed by a meeting of community representatives. Harry Naganobu and Dr. E. C. Banno, national executive members of the Japanese Canadian Citizens League, and myself, framed a simple pledge of loyalty and an offer of service. We felt it then to be a history-making commitment, so far as the future of our own community was concerned.

In the early months of the war, of course, our concept of the task ahead, in common with that of most Canadians, was naive in the extreme. The Canadian contribution to the defeat of Hitler was to be in terms of materiel, not manpower. And the nation was solemnly committed to a policy of volunteer enlistment for active service. Conscription, if found necessary, was to be only for home defence. But it was not long before a number of Nisei in scattered parts of the province were lining up at recruiting stations seeking to be accepted as volunteers only to meet with rejection.

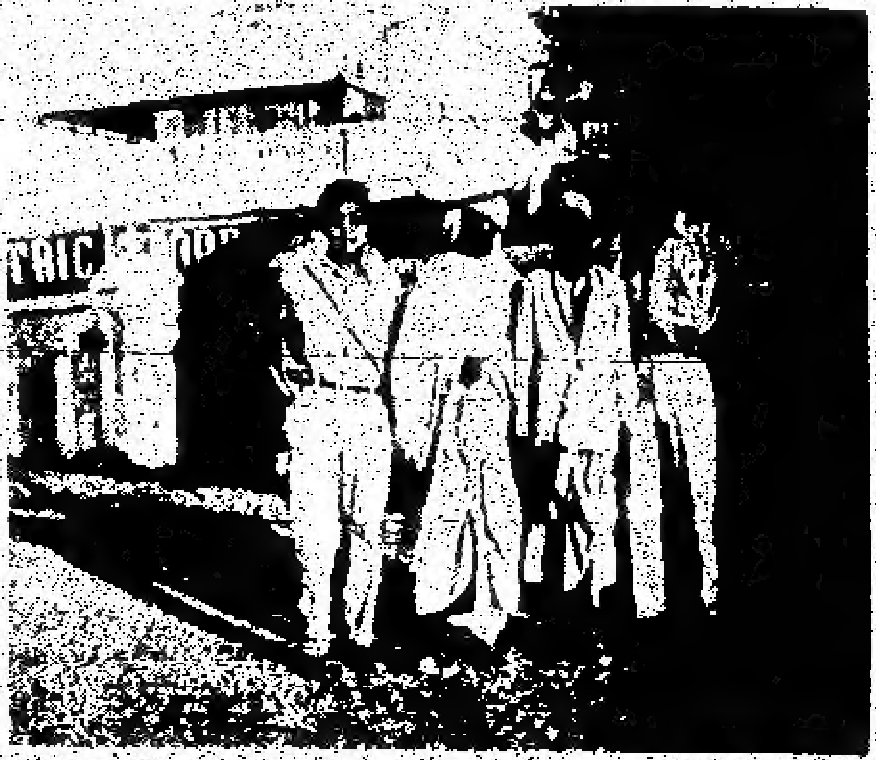
* * *

THE CASE of one Nisei comes to mind.

I met him at the Vancouver Island Japanese Canadian Citizens League conference in Victoria in the spring of 1939. He was a delegate from one of the oldest and most active up-Island JCCL chapters. He struck me particularly with his youthful good looks and vitality and the cheerful optimism with which he approached the solution of racial minority problems.

He wasn't cheerful the next time we met. Shortly after the war broke out, he and a friend travelled to Victoria to enlist in the Canadian Scottish regiment. He never told me the details of their reception at the recruiting station, but it was easy to see that it had not been pleasant. When he was rejected as a "Jap," he came to Vancouver rather than going straight home.

(Please Turn to Next Page)



FRATTING WITH NATIVES—Sgt. Fred Kagawa (extreme left) and Sgt. Elmer Oike (extreme right), Canadian Intelligence Corps, with two Indian men-on-the-street, Meerut, India, February, 1946.

[illegible] NOW THIS KAKI . . . —Classroom [illegible] Army Japanese Language School at Vancouver. Among those [illegible] Pte. (later Sgt.) Roger Obata (extreme left); Lt.-Col. A. P. [illegible] S-20 commanding officer; and instructors [illegible] (Obata) and [illegible]

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* * *

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* * *

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[Edge of facing page:] ...y, December 21, ...
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NISEIS IN CANADIAN KHAKI

(Continued From Previous Page)

We talked briefly in the office. I remember his bitterness as he stood staring moodily at the rain splashing off the Powell Grounds stands.

"I'll never try that again. If they ever do want me, they'll have to come and drag me in!"

I wondered how many other Nisei might be thinking the same thing.

* * *

These early defeats, even before any general policy was understood, were easily attributed to two factors. Volunteers were available in greater numbers than required for Canada's token force. And the agitation against Japanese Canadians, which had ebbed for a brief period, was again swiftly rising as the outlines of the Rome-Berlin-Tokyo Axis began to assume clearer shape.

The new agitation was centered in Vancouver, where a number of public and semi-public figures had begun to beat a rising tom-tom of racial hate. Notable among these was the former Vancouver alderman, Halford Wilson, of whom the less said here, the better. But by the middle of 1940 the situation had again grown so acute that Ottawa ordered a new inquiry. A special investigating commission was set up, again headed by Dr. Keenleyside and including Assistant Commissioner F. J. Mead, of the RCMP; Lt.-Col. A. W. Sparling, of the Army; and Sir George Sansom, well-known as an authority on Japan by virtue of his long residence in that country in the foreign service of the British Government.

> **University of British Columbia rolls list a Nisei student this year . . . He is Ronnie Ikeda of Vernon, B.C., a veteran . . . Ikeda, first Nisei to walk on the Point Grey campus since 1942, plays on the Varsity Intermediate "A" basketball squad.**
>
> **Other Niseis in Vancouver include the Kato Brothers, ex-sergeant-major George and ex-lance-corporal Joe, Goro Suzuki, Nori Tomiyama of Vernon and Tom Imada . . . Sergeant-major Kato, Suzuki and Imada are Far East veterans.**

Contrary to the system of public hearings followed in the investigation two years before, the work of this commission was carried out very quietly, almost under the cloak of military security. I remember the almost furtive manner in which witnesses, including myself, were called. Commissioner Mead was the spokesman. It was the first of a number of highly varied meetings I had with him. He phrased his questions with extreme care, speaking very slowly and pointedly. The commission, so far as I was concerned, was chiefly interested in the problem of dual nationality and the attitude of the Nisei toward service in the army.

This latter all-important subject had come to the fore in the middle of 1940, when the new and perilous stage of the war had just set in. The National Resources Mobilization Act had been proclaimed. And Canada had come a long way in the space of a year toward a fuller realization of the human sacrifices which would have to be made in the war against Hitler. The "token force" was being enlarged to an army, and conscription for home defence was under way.

(The second article on the story of "Niseis in Canadian Khaki" will appear in the next issue of The New Canadian.)

About The Stamps On Page 18 . . .

The International Japanese Philatelic Specialists Study Club activities had been curtailed during the war since the club president, Capt. William H. Talbot, was serving in the Armed Forces. Following his return to civilian life, the club was re-organized on an international basis and has some of the world's outstanding collectors in its membership.

All interested in the club's activities are referred to reproductions of Japanese stamps in the Japanese Section (page 18) and are asked to contact club secretary T. Maeda, 504 Talbot Avenue, Winnipeg. (Letters may be written in either English or Japanese.)

The stamps on page 18 include early Meiji era issues, commemorative stamps, scarce Japanese Formosa stamps, overprinted Korea issues, "Tekkoku Kofuku" (Enemy Surrender) issues (1945), new post-war stamps issued after Aug. 1, 1946 and a picture postcard original of a new Fujiyama stamp cancelled on date of issue.

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FRIENDS HAPPINESS NOT
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TORONTO YOUNG BUDDHISTS' SOCIETY

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HAMILTON—City of Resettlement

By C.K.

C.K. is a young Nisei thinker who makes his home in the city of torso murders and steel strikes. An ex-Lemon Creeker, he is well known for his addiction to pipes.

FROM THE MOUNTAIN TOP

THE CLIMB up the Wentworth St. stairs up the side of Hamilton Mountain is a long and an arduous one. But to the more energetic who make that effort, the climb is well worth while. For, from a vantage point at the head of the stairs, one can look down at the whole of Hamilton which lies in hazy miniature, beneath a veil of smoke.

To the ex-Vancouverite, the scene has some resemblance to his old home town as seen from atop the Grouse Mountain. The Canal Bridge at the right corresponds to the Lion's Gate Bridge. Hamilton Bay is like the Burrard Inlet with the High Level Bridge in a position roughly corresponding to the Second Narrows Bridge in Vancouver. One of the first objects to catch the eye in the city, which lies directly below, is the Pigott Building, tallest in Hamilton. Farther out along the Bay are the tall chimneys of the heavy industrial plants—National Steel Car, Hamilton By-Products, Steel Company of Canada, International Harvester Co., etc., from which are emitted endless streams of smoke, blanketing the city in a sooty grey atmosphere.

CITY OF RESETTLEMENT

This is Hamilton, the industrial city where the recent steel strike almost paralyzed the nation's economy, the ambitious city which celebrated its hundred years of growth this summer with noisy centennial festivities, and, to us, the city of resettlement where over one thousand Japanese evacuees are making their homes.

The relocatee population has seen an erratic growth in the past two years. At one time the influx was so sudden and large that the local newspaper, Hamilton Spectator, commented: "4 to 5 Japanese Canadians (are) arriving daily . . . taking undesirable jobs in the industries."

In actual numbers, however, the one thousand relocatees are lost among the 200,000 other Hamiltonians. It may be noted too that the evacuee influx is almost at an end.

RELOCATEES WELL SCATTERED

For the most part, the relocatees have shown good sense in scattering throughout the city. What little concentration there is in certain areas was due not so much to choice, but to the fact that there was little alternative but to make a home wherever vacancies were available.

The relocatees arriving in Hamilton came, for the most part, as laborers in this essentially industrial city, and there has been little improvement in their economic standing as compared to two years ago. The desire to improve their standing is not lacking, and we may expect it to take place eventually. Up to the present, however, they have been handicapped by the relatively narrow range of jobs open to them, and the occurrence of the steel strike which [illegible] has had an indirect adverse effect on them.

On the other hand, despite the [illegible] with which the end of the war was awaited, it did not bring [illegible] repercussions to the [illegible]. This was due in part to the [illegible] that most of them were [illegible] direct war industries and they were able to become [illegible] well established in [illegible].

GOING TO SCHOOL

[illegible] seems to be a [illegible] importance to the [illegible], [illegible] are enrolled in [illegible] for both academic and industrial arts courses at Westdale and Wentworth Technical high schools. Similarly, Nisei attendance in high schools has kept pace with the number of new arrivals in the city.

But it is not only the Niseis who feel the need for education. A number of Issei women, realizing the need of English in everyday life, are attending weekly English classes held at the First United Church. Coaching them is Miss Katie Oyama, who enjoys her work. Says Katie: "It's fun teaching, especially when they are so willing to learn and try so hard despite the handicap of age and the fact that they have to start from scratch."

ORGANIZATIONS OF ALL KINDS

To meet the social and educational needs still being felt by the relocatees, a number of organizations have been started among them. Probably the most livewire group among them is the Hamilton Younger Niseis Organization, or Hy-Noters Club for short. As its name implies, the club members are Nisei teen-agers.

The Sophy-Ed Club of the YMCA, after two years of good record, is continuing to provide a program both interesting and useful to club members, in line with its policy of stressing assimilation.

Following a similar policy to that of the Sophy-Ed Club is the B.C. Girls' Club of the YWCA. This club for Niseiettes was almost disbanded at one time as a result of marriages and departures of its members, but it is now being re-organized with veteran and new members.

The young married couples, who have less time for frequent meetings, have an organization of their own which meets once a month. This group began its new term last month under the able leadership of Mr. Bob Miyasaka, with the support of secretary-treasurer Mr. Bob Kimoto.

The Kyowakai, which created a mild furore in other parts of Canada by opposing the proposal for a national federation of Japanese Canadians, was originally organized to provide entertainment and a meeting place for the Isseis. Recently this group has been taking a growing interest in Nisei affairs.

FRIENDS AND NEIGHBOURS

Some mention must be made, in connection with the present picture in Hamilton, of the various Occidental friends who played an important behind-the-scenes role in promoting the welfare of the relocatees in Hamilton. Among them are Mr. George S. Brown, Mr. and Mrs. Roy D. Allan, Mr. G. T. A. Reany, Mr. Stan Sheyd, Miss Jean Moore, Rev. and Mrs. W. H. Pike, Miss Beulah Graham, Miss Frances Hawkins and a host of other local citizens.

With the backing of such friends, the future of the new Hamiltonians seems very bright indeed.

HEP-CATS AND PERSONALITY

By Kaz Oiye

KAZ OIYE had Tashme as the stopover point on his way out East to Hamilton. He is one of the vigorous members of the Hy-Noters group which bids fair to set a high pace for Nisei leaders of the future to follow.

LIKE THE REST of Canada's younger set, the Nisei teen-agers like their jive. And that's why you're likely to meet some of the nicest "hep cats" at a Hy-Noters' meeting in Hamilton.

This group of gay and energetic Niseis have their share of dancing, horseplay and eats, and they boast that their meeting is never dull, but there is also a serious side to their activities.

The Hy-Noters club (the name is derived from "Hamilton Younger Nisei Organization") was formed in March this year, for a serious purpose—that of developing the submerged desirable traits in the personality of the Nisei teen-ager. By working towards such an end, it is believed by the club's backer, Rev. W. H. Pike of the All People's Church, the Niseis could be assisted greatly towards a smooth integration into the Occidental society.

It may be questioned by the more active Niseis why others should hesitate to mix freely with the non-Nisei society. But there are several difficulties in the way.

One reason is that the Nisei, emerging suddenly from the closely-knit racial communities of the West Coast, has a tendency, like members of other minority groups, to throw up a defensive shield between himself and the rest of the society. He has a fear in his subconscious mind that he will be discriminated against if he were to venture from his immediate circle of friends.

Another reason is the fact that the Nisei was practically unknown in the east prior to the evacuation, and he still remains, to a large extent, an unknown quantity as far as the general public is concerned. And while some easterners were openly hostile against the Japanese evacuees and others were sympathetic, the vast majority of them were more or less suspicious, hesitating to accept the newcomers too readily.

These factors were obviously handicaps to the process of "assimilation," which is sincerely desired by most Niseis. Under these circumstances, an organization such as the Hy-Noters club, which seeks to foster a healthy mental attitude in the impressionable Nisei teen-agers can serve an important purpose. It is realized, however, by the Hy-Noters executive, that the club fills a transitional need, which, they believe, will not be felt by the younger Niseis not yet in their teens. The latter will have ample opportunity for close association with Occidental friends in schools and in everyday life.

But until such a time, the club is following its present policy of developing positive personality among the present teen-age Niseis, with, it is admitted, a liberal mixture of fun and jive.

The club has been steered by such capable Niseis as the erstwhile president, Vic Kadonaga (who recently left Hamilton to continue his studies at Goderich Collegiate), vice-president Alice Kuwabara, secretary Grace Yamaguchi, and treasurer Raymond Moriyama.

It is hoped that the club can continue to enjoy such good leadership, as well as the valuable help of her advisers.

Season's Greetings

FROM THE

HAMILTON YOUNGER NISEI ORGANIZATION

ALL PEOPLE'S CHURCH

187 SHERMAN AVE. NORTH — HAMILTON, ONTARIO

KAZ AOKI	HARRY MITSUI
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KAZUO FUKUMOTO	JOAN MORIYAMA
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冬の話

沖 [illegible] 一郎

一

レニーと云ふ男とは友だちであつた。[illegible]僕のゾーミルで彼はゾームロ[illegible]彼はログスケーラーで仕[illegible]な[illegible]柄であり気持のサク／＼としたいフレンチマンであつた。ブラードビルからガチーノのウオードで工場にかよつてゐたが、途中に[illegible]んで居る[illegible]は往復を何時も乗せてもらつて、したがつて彼と僕の[illegible]事は既に親くなつてゐるわけだ。

[illegible]が始まつて追出される事となつて、工場をます事になる一週間ばかりと、目につかないやうにブラ／＼してもいゝ事になつた僕は、[illegible]のゆづか渡しをオークトしたニユーマンに[illegible]事はアッサリと任せておいて、プールハウスに毎日遊びに行つた。僕達はチイトシートの労働者であつたから、[illegible]めだけを済ませたら、そんなにコセコセしなくても気楽にプールハウスで話し込む次第だ。

レニーといふ男はイーストから流れて来た労働者であつた。モントリオールからトロントあたりであの不景気の最中を、仕事から仕事へと渡りあるいて若労のドンづまりが失業者[illegible]入の仲間でビーシーへやつて来た組だ。

―イーストでは本職はレンガ屋の下働きであつた。なか／＼エライ仕事だよ。その上レンガ屋の手額位しか賃銀は取れないのだ。併しあの時には其仕事もなくしてしまふ時節だつたし、次々に小さい職場をあさりあるいては食ふだけの働きに精一ぱいだつた。ありやしない。工場働きと違つて日和見仕事だから小さい所を渡りあるく者は一寸不景気となつたらあがつてしまふよ。

僕がイーストへ追はれるかも知れないと話つたら、その様な打明け話を聞かせてくれた彼であつた。其の彼を今僕は想ひ出して居るわけだ。

もうだいぶ時がたつてゐるので未だに彼があの工場に働いてゐるかどうか知らないが、ゴーストタウンに追はれて、更にイーストと云ふ所まで流れてきた僕は、今度は彼がウエストに流れてむまでやつてゐた同じ仕事を此のトロント市の近くでエッチリ、オッチリとやつてゐるのである。景気がいゝ時節といふ相違はあるが、賃銀が親分の手額程で、なか／＼エライ事の相違はないのだ。石炭もセメント[illegible]

[illegible]めても日の終に丁度このあたりのドブ川の水の際に寂たい気がして無限である。しかしこれもへよことだ。今は新築の家が[illegible]そ進む時だから、ドブ川の水も枯れぬわけだから、でが着るまた冬の懐につめたい不景気時代といふものが来るとすれば實際打つても叩いても、此のオンタリオの冬の容景色と云ふものはそんな感じを持たせるのだ。

二

サマーヴィルのホステルでは家がないと云ふ事が、仕事よりも先だつ人々の氣持なのである。

好むも好まぬも別として、はる／＼イーストまで来て見れば日の前に住宅の問題がデッドエンドになつた道路のやうに早速の打開すべき當際の事として横たはつて居る。ホステルの生活も三週間もやると過去に於てそれぞれの異つた生活や生活意識を持つたと思つてゐる夫々の家族たちも一様に同じ吐息をもらし、又それをお互に感じ合ふ事となつてしまふわけだ。これは一つの敗落しい上でみの様なものだ。それを抜けださうとする氣持が、家さへあればといふ事になるのも無理からぬ事で、コミションも勿論だが直接の日本人の働き手と望む人たちも家を先決としなければならぬと云ふ事になり、家と云ふ一つの條件は求める者と與へようとする者との間でその値打が複雑な事になる可能性もあつて唯に家がないと云ふ問題だけでなく、又家があつてもといふ次の問題へも足をのばす事ともなつての[illegible]冬に入るとホテ[illegible]の家を[illegible]仕事の問題は更に深刻化して来る。ダンダス・ハイウエーを[illegible]切つて北から吹きおろす[illegible]鉾風はバスを待つ一時の間にも耳たぶを引ちぎつて行かうとするやうなものだ。コミションに行つて見ようとトロントに出かけて、イートンで早速イヤーマフを買はねばならない。子供らにも皆一つづゝ買つてやらねばならない。ショーウインドでは六百弗、八百弗と正札打つたファーコートなどが人の足でふみよごされたサイドウオークの雪を寫したグラスの中で光つてはゐるが、クイーンやヤングの街角をビルデングのすき間から吹きつける風の冷たさの役に立つわけでもなく、くた／＼に疲れてとうとめもない一日が又たつ。

家が日本人を食ひものにしやしないかと云ふやうな事が考へられるやうな夜は、何ふも見ないやうな雪が外では降つてゐる。

三

親方がチムネのレンガをついてゐた。建築中の家で、屋根の上に居る其の男の所まで行くには梯のハリの上をあるいて、又高い足場へハシゴで上つて行かねばならない。一人の男がぼくを案内してくれてゐる。話はで一しよに働いたハンガリアンで僕が失業してボシャリして居たら親方の親分の所へ連れて来てくれたのである。

辛抱して働るなら働いて貰ふ。

ぼくは家族持だから辛抱は望むところだ。

それは好都合だ。

だが、辛抱すると云つても、ぼ[illegible]

[illegible]待て！そいつは困つたな。待て[illegible]の間に或は都合がつくかも知れぬが、實は[illegible]持家の借家人へ六ケ月のノーテスが出してあるが、其頃の期限だから、それ迄通つてくれたらどうか。

よろしい。

それで交渉も終つて伴れの男と帰途についた。自動車の中で更に僕は其男に次の様な事を訊ねた。

君の友は家をダシにして労働者をこき使ふ様な男ではあるまいな。

そんな男なら俺は案内しないよ。兎に角あの男の下で働く事にしな。働き次第で賃銀も出す男だ。

そこでぼくはアッサリときめてしまつた。どうせ厄介になつた今の場合だ。あーだこーだと色々引つかゝつたところで自分で立つよう他に途はないのだからいつそスッパリとしてしまへ。まだ／＼多々無理のきく體だ。

翌日コミションに行つてツァーン氏に連絡をしておいてレンガつきを始めたのである。

やがて引つ越して来た家では水道の水がなくて裏に井戸がほつてあつた。ゴーストタウンを出る時につくつてくれた幾つかの荷物を必要品だけを解いて家の一隅に積上てみると、その自分がやつてゐる事にまだ／＼辛抱すると云ひながら此家で落つくと云つたやうも何もないが、一時的にはほつとした氣持が出て来る。そしてこう思ふのだ、どうせドン底からの出なほしだ、五年や三年で日本人の再定住なぞがなつしりとするものか、そして又しようも思ふのだ。他人は知らないが、僕にとつてはビーシー州の二十年が戦前のドン底以上であつたかどうか。労働者だ。労働者の途は何處へ行つたつて一つへしかひらけやしない。（十一月三十日夜）

鐘の音

[illegible]生

人目も草も枯るゝマニトバの冬は寂しい。日は短くなり、空は暗い。然しその冬は寂風に踊り狂ならぬ平野を海波の如き森林の音をたて、獣を木葉の如くに蹴散らして行■し来りつゝある。

かゝる間に此の年は栄光を涙くして暮れて行き、人は不安の荷を負ふて其の旅を続けんとしつゝある。寂寞たるかなマニトバの冬！

「山の奥にも鐘を聞く」といふが森と平原の冬に希望の響きを乗せて雪の抒情する彼方よう、雪の野を踏みて流は[illegible]かる、はサンタクロースの鐘の音！　クリスマスの鐘の音である。都市は燈火を明るくし、小供たちは歓喜の叫びをあげ、男女は冬の寒さを忘れて明るその方に見開きつゝある。

その音は響いて居る。

神には栄光、地には平和、人には恩寵

然り、神には栄光を歸し、人々をして善意に活かしめ、地上に平和をもたらしるはクリスマスのこころである。

習家は共に楽しく寂しい平原の冬にも似たる寂寥の胸を抱きつゝクリスマスの鐘の音をきかう。そして其の音のこゝろを内にうけて今一度春の生命に復生しよう。

きけよ、野を越えて鳴り来る晴やかなるクリスマスの鐘の音を！

あけぼの

ドント　佐々木英治

荒なみにきたへのきりたる大八島
おごりなき代を築くあけぼの

あけぼのはみえにけるなり萬代
をほこをおさめて育つ日の本

すぎし代を詐ふもかえらじあら
ためて育つ色み伸春のあけぼの

この後をまことの神よしろしめ
せたかひのなき御代のあけぼの

[illegible] 夫妻
[illegible] Grove St.
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勝野 [illegible] 子
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かをる
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須貝 [illegible]
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脇元 一郎
FRANK I. WAKIMOTO
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渡邊 [illegible] 正
18 Craig St.
Hamilton, Ont.

クリスマスと新年を祝賀し

併せて同胞の健在をいのる

モントリオル合同教會
牧師 小宮山◯春
外信徒一同

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信子
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房江
いん
李子等
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渡邊秀積
3621-C St. Dominique St.
Montreal, P.Q.

渡邊常春
3621-C St. Dominique St.
Montreal, P.Q.

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哲夫
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MIYEKO MASAKO SHIZUE
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靜枝
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速水學登
毅美子
登美子
977 Osborne Ave.
Montreal, P.Q.

謹賀新年

昭和二十二年一月一日

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ハツエ
ビクター
堀近夫
外家族一同
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英子
清子
英夫
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淺江眞一
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Verdun, P.Q.

門脇勝
操
樹
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Verdun, P.Q.

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MR. AND MRS. KASAKU OKUDA
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AMY YAMAMOTO
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中島勝治
Farnham Hostel
Farnham, P.Q.

竹田喜村
Farnham Hostel
Farnham, P.Q.

高木壽十郎
外一同
Farnham Hostel
Farnham, P.Q.

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Notre Dame de Grâce, P.Q.

水野兼治
きみよ
彦雄
貞夫
春美
壽惠
Central Bedeque, P.E.I.

士居順次郎
369 St. George St.
London, Ont.

香川繁太郎
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London, Ont.

永田顯三郎
ウラ
464 Talbot St.
London, Ont.

小保方美代
211 Clarence St.
London, Ont.

大屋治郎
652 Nelson St.
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外一同
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安部滿雄
芳枝
三三
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Chatham, Ont.

江島晴勝
子
MR. AND MRS. GEO. M. EJIMA
c-o General Hospital
Chatham, Ont.

西崎武三郎
石之
秀雄
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豐代子
外一同
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忌中に付年始の禮を缺く
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924 Amherst St.
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喪中に付缺禮
飯田米市
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たきよ
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T. NAKAMURA
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SOME STAMPS OF JAPAN

By

CAPT. WM. H. TALBOT

International Japanese Philatelic Specialists Study Club

日本のスタンプ

タルボット氏のコレクションから

こゝに寫眞で紹介する日本郵便切手は、インタナショナル日本郵便切手研究倶樂部會長キャプテン・タルボットの所藏品の一部である。

（一）は一八七一年（明治四年三月）發行で日本最初のもの（二）は一八七二年（明治五年九月一日）發行、（三）は日本郵便創設の結果一八七五年（明治八年一月一日）發行、何れも明治初年の珍品である。

（四）（五）は日本建國二千六百年記念祝典（一九四〇年）、（八）（九）は赤十字七十五年記念（一九三九年）（十）は遞信事業創始五十年記念（一九二一年）で何れも記念切手である。

（六）は昭和東郷切手に終戰後朝鮮文字を加刷（オーバープリント）して[illegible]鮮で使用する爲に作つたもの[illegible]だが此の朝鮮の郵便はなかつたので僅かの期間しか使用されなかつたと云はれ發行數は僅少である。

（七）は勅題「敵國降伏」切手で一九四五年五月以降の發行だが終戰と共に使用禁止となつたいはく付のもので三種類あり、こゝに示すものは青色のもので三種の中一番珍らしいものである。

（十一）は開戰直前の[illegible]の發行者は[illegible]のもの。（十五）の三種の切手に終戰前[illegible]日本[illegible]發行したもので、終戰後は之に「中華民國臺灣省」と加刷されて臺灣で使用されてをり、此處に示す如き加刷されてないものは非常に得難いものとされてゐる。

其他の[illegible]戰後の新日本で最近發行されたもので、今迄は大抵「大日本帝國郵便」[illegible]となつてゐたものが[illegible]に「日本郵便」としてあり、目打もなく、裏糊もついてなく、圖案や額面にも初期的な改變が加へられてゐるなど興味ある點である。これも一九四六年頃郵便一等のものが此處[illegible]發行日は（十三）八月一日、（十四）九月十五日、（十六）八月十日、（十七）十二月一日、（十八）十一月十五日、（十九）（二十）十一月二十日である。

（十二）の繪葉書は一圓新富士切手圖案の原畫葉書で東京中央郵便局の消し印は新切手の發行日におされたフォースト・デー・キャンセレーション（初日消印）である。

他國のにおとらぬ 日本のスタンプ

タルボット氏は日本のスタンプについて大の如く語つてゐる――「日本のスタンプに興味を持つ者が、他國のスタンプを集める者に比して非常に少いが、私の三十年間の研究から見て、日本のスタンプは決して他の國のものにも劣らないことを強調したい。日本語がわからないのと日本に關する知識が足らないことや、戰前品の多いこと（實際は一八九六年以前のものと加刷スタンプだけだが）で、今まで米大陸では蒐集に困難であつたことなどが、あまり人氣のない主因であらう。しかし美術的に構成と美麗なものがあり神話的なもの、歴史的なものが非常に多く、研究するほどに興味が自らわいて來る。最早や戰爭もすんだので、今後は此の日本のスタンプが必ず一般コレクターの間に興味を持たれ、又容易に手に入るやうになると思ふ」

（附記）インタナショナル日本郵便切手研究倶樂部（國際的な團体）では一般蒐集家の入會を歓迎してをり、希望者は同倶樂部幹事の左記宛英文へ、邦語でも日本語でもよいから左記宛に問ひ合せるとよい

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(International)
Japanese Philatelic Specialists
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301 King St. West, Toronto, Ont.

上野 一美
[illegible] Toronto 8, Ont.

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内丸 [illegible]
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クリスマスと新年を祝賀し併て各地同胞の健在を祈る

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島中修蔵 161 Sydenham St., Toronto, Ont.

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小谷敏夫 9 Clarence Sq. Toronto, Ont.

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巽次勇平 503 Perth Ave. Toronto, Ont.

宮崎彌市 509 University Ave., Toronto, Ont.

村上太郎 25 Huron St. Toronto, Ont.

二階堂義 62 Hastings Ave. Toronto, Ont.

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小林初枝 600-A Bloor St. West Toronto, Ont.

枝村一勘郎 同 164 Brock Ave. Toronto, Ont.

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神田良雄 同

藤井林之助 同

森一助 五郎 同

市 … 街 21 Henry St. Toronto, Ont.

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森山宇之太郎 同 … St. Toronto, Ont.

トロント佛教会 開教使 北 … 13 Division St. Toronto, Ont.

大西乙吉 北村高一 同 380 Sumach St. Toronto, Ont.

富本宇太郎 42 Stephanie St. Toronto, Ont.

辻本一香 85 Foxley St. Toronto, Ont.

瀬戸豊太郎 … Dundas St. West Toronto, Ont.

大井一吉 同 64 Hastings Ave., Toronto, Ont.

平野青太郎 同 180 Woodmount Ave. Toronto, Ont.

藤原一郎 388 King St. West Toronto, Ont.

谷田 … 184 Augusta Ave. Toronto, Ont.

和泉 … 88 St. Andrew St. Toronto, Ont.

勢古 T. SEKO Coleman P.O. Toronto, Ont.

谷野 T. TANINO Coleman P.O. 27 Toronto, Ont.

西庄一 … St. Toronto, Ont.

知ることは愛することである

―ある夜の感想―

宮本傳太郎

早いもので、今度でキントリイアでの二度目のクリスマスを迎へることになつた。〈スチングスパークから道路キャンプ、ゴーストタウン、そして最後に四千哩も離れて、こゝに落着くまで、二十年からの生活をして来たやうに思はれるが、たつた五年にしかならない。
[illegible]ていふものが、こゝに移うして、歳末のアパートメントに小さくなうまつてゐるのが、まるで夢のやうな感じだ。戦時あわただしく過ぎては行くが、それでゐて、じつと静かに考へてみると長かつたやうにも思はれるのだ。
まるで日本の村落をそのまゝ延長したやうな太平洋岸での生活、そこでの日本人同志のいざこざ、喧嘩まよろせ、あれで、いつも気をくさらすような空気。部落、差別意識。まるでゴミ溜をぶちあけたやうな。そんな事してであつた。〈スタングス・パークでも道路キャンプでも、はてはゴーストタウンにしたつて、お多聞にもれず、日本人が三人寄つたら喧嘩をし、悪口を言ひ合ひ、やきもち、嫉妬など全つたやうなものが経組を聞の気配をつゝき廻し、それでで、いざこつかに不幸があるときまつて知るも知らぬもやつきもつと駆けつけて、まるでお祭り騒ぎだ。
戦時特別のはしさくべきもので[illegible]の[illegible]やかに寄つてやるのが普通であるのに。

このやうにお互に為れば喧嘩をし、いがみ合ふ仲であて、でさまで来ても、やはり日本人はなつかしい。不思議なものだ。
二世の若い人になると一世の老人から町中で日本語で話しかけられるのが迷惑らしく、われ〳〵の顔をよけて通るやうにして行くが、あれでやつぱり日本人がなつかしいのか何度も振り返つて見るのである。一世となるとこれは又酷いなもので、道の真ん中であらうと店の中であらうと、いとも長い挨拶とくびの痛くなるほどのおじぎである。あれで三日も無事に一しよに暮せるものかと思ふと微苦笑ものだ。ニッポン人は公私の生活に区別をつけずに、まるでゴッチャにしてゐるから、その家庭の中はいつも賑やかで、随つて主婦はいつも来客のためにタイムをさかれて、読書する時もないから気の毒である。
それに此の人種は人一倍さびしがりやと来てゐるからプライベートに静かなタイムを持つことが余り好きではないらしい。
それだからこそ四十年も五十年もあの太平洋のゴミ〳〵したニッポン人村にくすぶつて居られたのである。
何のためにあんなゴーストタウンに、ニッポン人がまるで死に火をつけるやうに追立てられても居座りたいのであらうかと不思議がることはない。何の事はない、みんなと離れて散りぢりになつて行くのがさびしくてたまらないのだ。

私は除り悪口は好きではない。西洋人流の「先づ自身の頭のはいを追へ」といふあの流儀の方が好きだ。だから此の文章も悪口を書いたものではない。そう取られては私もなさけないのである。
私は、われ〳〵の欠点を――若しありとすれば――あくまでもそれを追究して見たいのである。唯追究するのみでなく、それを直せるものなら直して行きたいのだ。
パールハーバー襲撃のうちに、崩壊した太平洋岸のわれ〳〵の社会生活は、あれは失敗であつた。之は何度も私の言つたことだ。なぜさうであつたかは、之も何度も云つた事だが、つまりあそこはデモクラシー・カナダの一環から、かけ離れた特殊部落であつたと云ふ点である。
国中国を樹てると云ふ事があるが、あそこはそんなおほげさなものでなくとも、少くとも好意なしで見れば、そのやうに見られたであらうし、われ〳〵自身が客観的に見ると中世紀のゲットウの様ないまいましいものだつた。
それを早く気がついてわれ〳〵に警告してくれた先輩はありはしなかつたが生来のさびしがりやの、島国根性のぬけない、我々はいつまでもあの泥沼の中から足がぬけなかつたのである。
加奈陀の政府が、いやニッポンのパールハーバー襲撃が私達の其の泥沼の中の足をぬがせたのである。其結果が〈スチングスパークから道路キャンプ、ゴーストタウン、まるで地獄巡りのやうな旅行をとつて、遂に四千哩外のこゝの生活なのである。
こゝでは、我々も、いとしく正者であり、もう少しで立派なカナダの市民と云ふところだ。最早やゲットウの中の特殊な人間ではなく民主国加奈陀の一環につながる一つの鎖である。其の事を心の底から自覚せねばウソである。
我々の前には新しい路が拓け、我々の努力次第では、我々の子孫はこゝに真に住み心地のよい楽土とも云ふべきものを見出すであらう。
私の云ふ努力とは、そんな蜜蜂のやうに朝から晩まで緊調しきつて働く事ではないのである。唯カナダ人の社会に協力さへすればよいのである。云ひかへれば加奈陀人の生活を生活することなのである。
夫れは容易な様で却々さうでないのは心ある人は解るであらう。太平洋岸での我々の生活を少しても反省して見る人であつたなら、加奈陀人の生活を生活する事夫れ自身はわれ〳〵には一つの生活革命である筈だからだ。夫は特殊部落民が平民に立ちなほると同じく、今までの五十年の生活をすべて、ひつくりかへして赤ん坊から再出発をするやうなものだ。
ジャップはあくまでジャップだと云ふあれは、日本人はカナダ人にはなれないといふ証ひである。ニッポン人は夫に対して反証を示さねばならない。自らの行為によつて、生活に於て。
私はわれ〳〵の周囲でいつも多くの不平を聞いた。夫れは戦時中に政府が我々に対してとつた取扱ひに就てである。戦時中加奈陀の政府が日系人に対して示した処置は公正妥当であつたと云ふことは出来ないだらう。殊に財産の強制売却に於て然りである。
しかし、それはそれとして、われわれが是非とも早急に要求獲得せねばならない全的市民権なで、共に政府に向つて、夫れの是正か乃至は損害賠償を要求せなければならないことでである。政府の誤つた方針に対して、然にすねてみたり、いやがらせをやつたりすべきではないのだ。
要するに正当に要求すべきことは要求し、それと共に、我々は名実共に真の加奈陀人として立つ事である。
真の加奈陀人たることは必ずしもバタくさくなつたり仏教をキリスト教にかへたりする事ではないのである。又はすべて日本からつけて来た心の荷物をかなぐりすてることでもない。米の飯を食つて味噌汁をすゝつても、又は仏教に帰依しても良き市民としての資格に上下はないのである。
そしてまた、いくら敗戦国だと云つたつてニッポンでよいものはでこの国へ持つて行つたつてやはり良いのである。
人々は餘りに枝葉末節にとらはれ過ぎる。生活改造とは唯我々の外部の衣食住の形式をかへることではないのである。精神である。心のすげ換なのである。
何よりも我々は真先に加奈陀を知らねばならない。カナダの国体を加奈陀の歴史を。加奈陀の社会組織を。

カナダを真箇に知ることによつて、カナダに対する愛が生れるであらう。そうだ、この国に対する愛、これこそはカナダ市民としての第一の必要事件である。

――(十二月二十五日夜)――

クリスマスと新年を祝賀し 併せて各地同胞の健在を祈る

入江幸右エ門 同
c/o C. H. Prudhomme & Son Beamsville, Ont.

菅波一駿 同
c/o C. H. Prudhomme & Son Beamsville, Ont.

西河辰三郎 子
c/o C. H. Prudhomme & Son Beamsville, Ont.

大森一太郎 枝
c/o C. H. Prudhomme & Son Beamsville, Ont.

竜吉初美 シズ
c/o C. H. Prudhomme & Son Beamsville, Ont.

高田義孝
c/o C. H. Prudhomme & Son Beamsville, Ont.

瀧本直吉 ツチ子
c/o C. H. Prudhomme & Son Beamsville, Ont.

玉根一伝 同
c/o C. H. Prudhomme & Son Beamsville, Ont.

富豪治 七ヨ子
c/o C. H. Prudhomme & Son Beamsville, Ont.

外川二郎 同
c/o C. H. Prudhomme Beamsville, Ont.

手島京子 孝
Reid Basket and Veneer Factory Beamsville, Ont.

藤田彦作 キイ
c/o Dr. F. Beckett King St. E. Beamsville, Ont.

藤原勇吉
P.O. Box 34 Vineland Station, Ont.

早川政雄
P.O. Box 34 Vineland Station, Ont.

上田武雄 美枝
MR. TAKEO UYEDA
MRS. MIYE UYEDA
Dept. of Labor Hostel, [illegible], Ont.

春原[illegible]一
J. SUNOHARA AND FAMILY
Cedar Springs, Ont.

上野[illegible]
Leverich Nurseries & Fruit Farm
R.R. No. 1, Port Credit, Ont.

上野エと ミ子
c/o Merritt Bros. Grimsby, Ont.

木村[illegible]
MRS. R. KIMURA
CHIYEKO NOGUCHI
Linbrook Road, Oakville, Ont.

牧野元太郎
MOTOTARO MAKINO
Grimsby Beach, Ont.

山[illegible]平[illegible]
HEIBUKI YAMA[illegible]
Pigeon Timber Co. Camp 7[illegible], [illegible], Ont.

池田佐平
Leverich Farm
R.R. No. 1, Port Credit, Ont.

小林[illegible]
P.O. Box 16[illegible], Port Credit, Ont.

盛間富[illegible]
[illegible] Church St. St. Catharines, Ont.

南[illegible]林[illegible]

天野[illegible]次[illegible]

中[illegible]
P.O. Germania, Muskoka, Ont.

クリスマスと新年を祝賀し
併せて各地同胞の健在を祈る

朝比奈義郎 Greenwood, B.C.
阿滿三吉 Greenwood, B.C.
赤井嘉四郎 Greenwood, B.C.
遠藤重春 Greenwood, B.C.
原賀港 Greenwood, B.C.
畑中繁雄 Greenwood, B.C.
根岸和一郎 P.O. Box 561, Greenwood, B.C.

グリーンウッド句会
同人 佐野末入

池田忠平 Greenwood, B.C.
石田久吉 Greenwood, B.C.
芋生大五郎 P.O. Box 418, Greenwood, B.C.
狩谷義雄 Greenwood, B.C.
黒田米三郎 Greenwood, B.C.
倉本佐治門 Greenwood, B.C.
桑[illegible]久雄 P.O. Box 541, Greenwood, B.C.

野谷勇 Greenwood, B.C.
神田良雄 Greenwood, B.C.
宮下巖 Greenwood, B.C.
村尾德一郎 Greenwood, B.C.
梶田直作 P.O. Box 417, Greenwood, B.C.
三井政雄 Greenwood, B.C.
間崖晋次 Greenwood, B.C.
宮城島利三郎 Greenwood, B.C.
永田清雄 Greenwood, B.C.
那須文吉 Greenwood, B.C.
中津直次郎 Greenwood, B.C.
中町軍治 Greenwood, B.C.
中野一男 Greenwood, B.C.
新出松之助 Greenwood, B.C.
新出吉太郎 Greenwood, B.C.
新田芳春 Greenwood, B.C.
重松勇 Greenwood, B.C.
荻原興 Greenwood, B.C.

濱口 文雄 玉枝 盟治 Greenwood, B.C.

片岡 武雄 文子 武文 雅子 Greenwood, B.C.

鈴木甚吉 Greenwood, B.C.
清水キヌ Greenwood, B.C.
重岡平四郎 Greenwood, B.C.

石原暎
DR. AND MRS. G. A. ISHIWARA
VYVYAN AND GAYLE
Greenwood, B.C.

立山新八 Greenwood, B.C.
寺田松次 Greenwood, B.C.
竹本鶴吉 Greenwood, B.C.

尾山ショー
尾山正三 Greenwood, B.C.

上出 久吉 利久大 P.O. Box 530, Greenwood, B.C.

謹賀新年

石原歯科醫院 Greenwood, B.C.

田中千雄 Greenwood, B.C.
万本長一郎 Greenwood, B.C.
瀧川吉太郎 Greenwood, B.C.
山下萬次郎 Greenwood, B.C.
吉田清一 Greenwood, B.C.
大谷常吉 恒寛 P.O. Box 562, Greenwood, B.C.
落合アサ子 TOSHIMI OCHIAI Greenwood, B.C.
清水紋次郎 外一同 Greenwood, B.C.

鬼塚末吉 ノ Greenwood, B.C.
鬼塚清次 ミヨ Midway, B.C.
鬼塚重雄 Toronto, Ont.
鬼塚敏三 Winnipeg, Man.
鬼塚信行 Belleville, Ont.

平素の疎遠を謝し併て
諸彦の御多幸を祈る

グリーンウッド・ベカリー
谷澤龍藏 Greenwood, B.C.

香掛美容院
香掛喜美代 Greenwood, B.C.

田坂理髪店 球場
田坂嬢三 Greenwood, B.C.

グリーンウッド
クリーナー
中川幸一 静香
GREENWOOD CLEANERS Greenwood, B.C.

喪中に付き年始の禮を缺く
三木一太郎 Greenwood, B.C.

江頭富夫 Mine, Slocan City, B.C.
副島勇 Mine, Slocan City, B.C.
堀松太郎 Popoff, Slocan City, B.C.
今田貢 Slocan City, B.C.

松林平太郎 外一同
H. MATSUBAYASHI & FAMILY
P.O. Box 458, Slocan City, B.C.

柳澤元 MOTOJI YANAGISAWA Slocan City, B.C.

山本武 Slocan City, B.C.

醫師 上高原廣
DR. H. KAMITAKAHARA Slocan City, B.C.

野瀬靴店
TAIJIRO NOSE Slocan City, B.C.

長瀧谷彦三郎 外一同 P.O. Box 520, Kaslo, B.C.

佐藤惣右衛門 とミ Kaslo, B.C.

下高原信幸 [illegible]子
Dr. & Mrs. K. SHIMOTAKAHARA Kaslo, B.C.

田尻寅男 ミスエ Kaslo, B.C.

大江安吉 ノブ Midway, B.C.

上田仙次郎 外一同 c/o Frank Knight's Lumber Co. Crows Nest, B.C.

根本信一 外一同 P.O. Box 1817, Ashcroft, B.C.
下高原榮一 Pritchard, B.C.
行[illegible]武雄 Neville Lumber Co. Spuzzum, B.C.
永井信太郎 Neville Lumber Co. Spuzzum, B.C.
荒川勘右衛門 P.O. Box 1351, Vernon, B.C.
河野秀之助 利代 Coldstream Ranch Vernon, B.C.
河添操 P.O. Box 1618, Vernon, B.C.
岡本一郎 外一同 Coldstream Ranch Vernon, B.C.
松岡今太郎 久惠 Coldstream Ranch Vernon, B.C.
永松五一 外一同 P.O. Box 563, Vernon, B.C.
西村美清 [illegible]惠子 Coldstream Ranch Vernon, B.C.
中居庄一郎 Coldstream Ranch Vernon, B.C.
佐々木實 c/o A. T. Howe, Vernon, B.C.
友定克夫 [illegible]江 Coldstream Ranch Vernon, B.C.
堤博 Coldstream Ranch Vernon, B.C.
山本眞一郎 [illegible]喜代 Coldstream Ranch Vernon, B.C.
吉竹正雄 [illegible]子 Coldstream Ranch Vernon, B.C.

知ることは愛することとてである
—ある夜の感想—
宮木傳太郎

Hail, Brother an[d Farewell]

[illegible] Jimmy was the Young Man [illegible] Future. So that he was a man with a past.

Jimmy climbed the heights and knew the depths of human experience. From the depths of dishonor, from the bed of a wasting illness, he set his eyes on the peaks, ready to climb again. In the flesh he did not get there, but in the spirit he did.

Every time Sue remembered him, that memory was another candle lit to illumine the imperishable quality of his peculiar genius. Other people must have known these facets of his life, yet they stood out in Sue's mind above other things because of the threadbare quality of her childhood.

Sue was ten, a very dirty and sweaty ten, when she saw Jimmy again, when he was at the zenith of his young career. From an old vacant lot she saw him swinging down the street with the fine free stride of confidence and power, so she called:

"Jimmy . . . Jimmy . . ."

At her squeaky voice he stopped, turned, and waited as she ran towards him, her tangled hair and faded dress flying in the breeze.

Dirt, sweat and all, he caught her up in strong young arms with a warm boisterous laugh.

"Why Su-chan . . . How you have grown! Let's get some ice cream. Would you like that?"

That was the last time Sue saw Jimmy with his dreams still bright in his clear, unclouded eyes. Not that a child of ten would look so deeply into a man's eyes, but retrospect brings back a truth imprinted indelibly on the subconscious mind of Su-chan.

In a small city on the banks of a river, when Su-chan was only seven years old, she used to wait every day for Jimmy. This was the high moment for a thin and lonely child. She would begin waiting practically from the noon hour, concentrating her whole soul for the lovely hour when she could look up into an affectionate face, know warmth and happiness from the kindest man in her world. It was wonderful when he bent his knee so that his eyes would be on a level with her own as he asked with grave concern:

"How are you today, Su-chan? Have you been a good girl?"

Then Su-chan felt she was no [illegible] [illegible] ... it was the most important matter, how she was. The tender vines of her affection curled around the gentleness of Jimmy, High school student. Some days, she was not out in the middle of the sidewalk, waiting eagerly; she was hidden in the shadow of the brick wall, her heart sore, her stomach empty of food, when sunlight seemed cruelly to emphasize her sick hunger. She would still feel Ba-chan's stinging slap on her face, hear the slammed door that shut her out from shelter and food. When Jimmy came and called to her, she would yearn to confide in him, though she dared not; but the tenderness in his voice would break down the wall of her desolation and she would sob heart-brokenly against his shoulders. Years and years later Sue could hear the tones of his voice deepened, trembling almost.

"Su-chan . . . Su-chan . . . tell Jimmy . . . what happened? Were you naughty? Did Ba-chan spank you? Did she lock you out again without lunch? There . . . Su-chan don't cry."

Once Su-chan saw the terrible look that flashed in his eyes, but she knew instinctively that it wasn't for her. How could she explain when she didn't know herself what she had done to be slapped for, and how could she say in childish words:

"That old woman hates to be burdened with my care, and she takes out her irritation on me, to spite my mother who is unable to care for me just now."

Then he would take out his rumpled handkerchief to wipe her tears.

"Come on, Su-chan . . . let's find Mr. Tak. He will have some money, and we'll get you something to eat."

Hand in hand they would stroll down the street to the Poolroom where Mr. Tak worked. Su-chan thought Mr. Tak was a very nice old man, but Jimmy was the best. The two men would take Su-chan to a little store that had two tea tables, and fill her little stomach with crackers and milk and cupcakes. Expanded with food and care she would beam at them adoringly, their masculine and adult comments completely unintelligible to her.

Nothing that happened afterwards could erase from her mind the memory of those happy times, when two people, a student and a poolroom attendant, fed her hunger for food and affection. Jimmy went on to the university to become the brilliant, charming, handsome, Young Man With a Future. Su-chan grew up and became Sue. However, much had changed in the ten years that had passed from the day when she hailed him from the playing fields in 1922.

Late in 1932, Sue was trotting down Main Street in her shiny new high-heeled shoes. She was twenty, medium height, just like any other young lady of her means . . . not too good, but not bad. She glanced around because she thought that a once-familiar face . . .

It was Jimmy, yes . . . but what a changed man!

She took in his old raincoat, his lined and haggard face, his whole air of broken-down shabbiness. She saw these things incidentally, for she was unreservedly glad to see him again after ten years.

"Jimmy . . ."

"I beg your pardon? I'm afraid I haven't the pleasure . . ."

He turned his blank gaze on her, glancing at her with polite disinterest. Slowly his thoughts came around to this eager young woman, for Sue was caught in the richest memories of her childhood and must have presented quite a picture to a disillusioned man. But Sue's assurance faltered uneasily when she saw something like a leer mar his face. She hastened to say, the words tumbling out in a rush:

"I'm Sue . . . remember? . . . You used to feed me . . . I mean . . . back in . . . You and Mr. Tak . . ."

"Sue. H'm." Recognition dawned slowly as he leaned forward. "Why, of coure, Su-chan!"

"Yes." Sue's honest gladness shone in her eyes.

"Su-chan . . . how you have grown. (Had she not heard that before?) Into quite a charming young lady."

There was a sting in the compliment Sue had not heard from him before, and it hurt her, oddly. His slight sarcasm brought a flush to her sallow cheeks; nevertheless she held her ground, gazing into his gray and bitter face. He fumbled at his worn hat in a forgotten gesture of greeting, he, who used to treat her as a big, warm-hearted brother would have done.

She saw him quite often after that, for he was working in the city now, and taking a leading part in the newly-risen Nisei consciousness. As Sue also was much interested in the rise of Nisei politics, she and Jimmy often worked side by side. At these times something of the old intimacy would come back, and he would confide a few of his thoughts to her, making for a camaraderie that was almost as good as she had known as a child, except for the undertone of a sardonic humor.

Often Sue would recollect scraps of gossip she had heard as a child, but she never once asked him a direct question about his private life.

"Jimmy-san will be ruined by Takako if he is not careful."

"That woman is arrogant. She will force the issue."

"All she wants is a brilliant career so she can shine, just because she went to a fine school in Japan, and talks like a peeress."

"She voiced she would marry only a man with a college degree, who will enter the diplomatic corps. Jimmy-san is obviously the only man to fit the bill."

"But he's not graduated yet . . . and to become something in this country or anywhere, for that matter, he will have to go higher still, get a doctorate; a Ph.D. degree. He's Japanese and can't get anywhere in this country."

"He can't support her."

"She says she'll work to the bone to earn money to get his Ph.D."

"That's what she says. She won't stick. If he stops schooling now he'll never achieve his goal. He'll be like the rest of us . . . a work-horse."

"It's a wonder he can't see that when he says he will look after her if her family kicks her out for this scandal."

"When you got that kind of brains . . . you either become a great professor . . . or die a fool."

"This kind of thing always happens to a man like that. He gets all romantic, and because he himself has no pettiness he can't see such fault in her. Ready to make a tragic heroine out of her and sacrifice his whole career for this."

"What a cursed woman!"

"That comes of educating women too much. Think they are too good for the work-a-day fellow. Poor Jimmy-san."

Later . . .

"Well . . . that Jimmy-san and Takako are still in that west coast village. Fighting and quarrelling tooth and nail."

"Bookkeeper for fishing company when he might have been a great man!"

"They say he's a heavy gambler and drinker now."

"His kind always get T.B."

"She didn't help him get a degree after all, eh? Never thought she would anyway. That's a woman for you."

"He could have left her and worked as he studied. Why didn't he? Heard that it was she who was going to leave him, him being a failure."

"Who made him fail?"

Every time Sue saw this Takako, she felt a burning hatred for her. This selfish, vain woman had taken Jimmy from his future, drained him of happiness and energy, till he was a husk of bitter taste. Takako had kept her looks, her smooth skin and shapely hands. Her vocabulary was still ultra lady-like. Just the same her rottenness lurked in her eyes, and because Sue felt it there, she saw it there.

One day Takako left for Japan. Sue never knew, nor asked, if she had gone with his consent. That was the last of her and her affectations. Sue found fierce joy in her going. Now Jimmy could begin

SUE HADA had contributed to The New Canadian since its [illegible] days. Recently she has been enhancing these columns with vignettes of Toronto Nisei life. She explains that "Hail, Brother and Farewell" is based on true happenings.

something of his life . . .

What Sue didn't know was [the] accumulated poison of ten tortured years; the death of [illegible] the loss of health, the weary [illegible] turned too long on itself, the [illegible] body. Once Jimmy had great claim from the public. Now [he] was a forgotten man, waking [illegible] pity and scorn for his [illegible] estate. Thus passes the glory [of] this world!

Life dealt Jimmy a body [blow] . . . a knockout. Who cares [what] caused his downfall? Let those who remember it remember [illegible] that even in defeat Jimmy's [illegible] filled life was brighter than [the] dull, incomprehension of [illegible] minds. Sue was shocked that [her] childhood's hero could fall [to] the gutter. Jimmy disappeared out of the public eye, and for months and months Sue did not know where he was. No one seemed to care.

Sue wished desperately to make up to Jimmy the awful loneliness that he must feel, rejected as he was by his peers and intimates, with careless condescension and contempt. There was no thought of "sticking," or a show of generous forgiveness on her part. [She] was outraged memories of a poor Jimmy soothing a sobbing Su-chan.

Then Sue found him again, [in] the Public Library, of all unlikely places.

She had turned the corner of a stack of books when she bumped into him. Her first feeling was "At last I've found you!" but when she saw his seediness she was horrified. If she was surprised at his change when she saw him on Main Street, his looks now made her weep within her heart. Jimmy was unshaven, and actually grimy. A cold cigarette hung from his lips, which were pressed thin. He had several books under his arms, and without even turning his head, muttered an apology. Sue caught at his arm.

"Jimmy . . ."

He turned swiftly, and backed away. There was horror in his eyes, as if he had been trapped. Shuffling his feet and [illegible] whispering apologies, he [illegible]. Watching him run out, Sue felt the ashes choking her throat.

Another time, she saw him go into a dark side street, so she got off the street car in a hurry, but she lost sight of him. She told her discovery to herself. She wondered what he was doing, and why he ran from her, and on what he was subsisting. The days passed till the [illegible] a letter from him came with the postman.

Dear Sue: The Buddhist proverb, "Jigoku de Hotoke" (Like an Angel) comes to [illegible] mind as I think of the [illegible] with you in the city library. [It] is, of course, [illegible] not the library [illegible] with the Hell.

I had always intended to [write] to you to express [illegible] and still am for [illegible] a blundering [illegible] intended to write [illegible] till I had fully [illegible] and retrieved [illegible] chance encounter [illegible] stray from the [illegible] Hotoke seemed to [illegible] ter do it now. [illegible] gaved [illegible]

Merry Christmas and a Happy New Year

Mr. and Mrs. SHUICHI SASAKI and FAMILY
136 Oakpark Ave., Toronto, Ont.

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Mr. & Mrs. NINEI OTSUKI and FAMILY
210 Gainsborough Road, Toronto 8, Ont.

Mr. and Mrs. JOHNNY TANAKA
15 [illegible] Ave., Toronto, Ont.

Greetings

Marietta School
413 Sackville
Toronto
[illegible] RA. 5730

Farewell!

By **Sue Sada**

[illegible] started this letter, but [illegible] difficult to give expression to what I feel and wish [illegible] I have been so ashamed [illegible] tired in hell.

Perhaps I should not have written this letter at all, for there is [illegible] great advantage in being regarded as a scoundrel by all. There will then be no danger of [illegible] anybody no matter what [illegible] do. There is no greater [illegible] than to disappoint those who thought well of you. Nor am I sufficiently recovered from the [illegible] sense of shame . . . Until I have regained my self-respect.

Jimmy.

Answering at once, Sue invited him to call on her, but he wrote [illegible]:

Dear Sue: Your invitation has touched me to the core, but for the present I must deny myself.

I am afraid the old spirit of daring is deserting me. I used to be afraid of nothing. One of these days I shall be calling on you, all dolled up, beaming with pride and satisfaction [illegible] my accomplishment!

His shame and humiliation touched Sue till she shared them, and because the human soul, which is not entirely without resilience, must hope, she hoped with him for his eventual victory. Weeks went by and summer came around again, when Jimmy came to her door, clean-shaven, neatly dressed, hatless. He had to come to tell her he was on the way back . . . to everything. He was going back to a west coast fishing village to work.

Jimmy and Sue sat in the warm sun, talking little, remembering much. Sue liked to think that she had eased some of the raw pain from him, that her even welcome was a matter of course and nothing especially fine. Whatever Jimmy did and said elsewhere, for Sue he brought only respect. Sue hoped he would forget his gratitude to her, because it placed her in a spot she had no wish to be in. However she let deeper issues [illegible] silence.

Every time he came to town he came to Sue . . . a visit separate from all other life . . . when he brought his offerings of new dreams, new hopes, aspirations. His very first work of merit he would dedicate to her.

"[illegible]" Sue smiled.

"No [illegible] . . . I want to . . ."

[illegible] her way of settling things [illegible].

[illegible] letter, written [illegible] pencil, came to Sue from a hospital on the Island. Jimmy was [illegible] operation [illegible] craved nigirimeshi [illegible] could Sue please [illegible]. Despite her initial [illegible] this unexpected news, Sue [illegible] sent a package of [illegible] nigirimeshi, umeboshi [illegible] slices of red shoga. She prayed for his recovery. She [illegible] more Japanese [illegible]. She wrote cheerful letters. His letters were few, but [illegible] cheered Sue.

[illegible] fully [illegible] retrieved [illegible] from the [illegible] seemed [illegible] it now [illegible].

[illegible] made [illegible] doctor [illegible] set in. This [illegible] little stronger than usual so I quickly seized my pen, for such an opportunity may not come again for a long time. At night I sometimes wonder how long I can hold out. I have at best a 50-50 chance of recovery. But tomorrow is a vast uncertainty, and I thought I must write to you once while I still had the energy. . . . What is to be is to be. So let us not fret and pine, but face the future with a smile whatever it may have in store.

He was moved to the big city hospital after much wire pulling by a very good Occidental friend. He, Jimmy, had two such friends. The other one was a professor in a faraway university. This professor sent Jimmy a monthly cheque for small expenses like letter paper, stamps, etc. Jimmy spoke of them as "better friends a man couldn't have." Jimmy was very ill and the move from the Island to the mainland had not made him any better. He would not see Sue. He asked her to write, send him "sushi," but wait till he was somewhat better before attempting to see him. The nurse at the desk admitted that he really was too weak to have visitors unless they were his family.

She sent him his journalism books, some of her poetry books, "sushi and [illegible]" as often as she could. In his deep need for companionship among men he clung to Mr. Tak, who was now quite a solid citizen and still the best friend Jimmy had among the "nihonjin." It wasn't Sue that Jimmy needed in his desperate straits. Sue understood that, and waited.

Then one evening, Sue read in the paper that Jimmy had died. That the funeral would be held at the church on Powell Street. Sue had just sent some "nigirimeshi" the day before. He had gained a pound and a half since coming to the city. Sue was stunned, and there was no one she could phone or ask anything for she did not know till after the funeral that Mr. Tak was around.

Shocked to her marrow, she went to the burial services with dry eyes. There was Jimmy . . . a strange Jimmy . . . lying in waxen stillness in the gray coffin, his despair and struggle over forever. She stared around at the pitiful number of people scattered in the pews. Around the coffin was a meager array of flowers. When the minister was about to launch into his sermon, Sue stood up suddenly and walked steadily to the altar. The mourners stirred a little at this interruption but their faces showed only curiosity, no comprehension or sorrow. What cared they for the man who had cried out in the agony of self-accusation!

A fierce rage at them boiled up in her as she gazed into their closed and solemn faces. How dared they be so smug in their goodness? How paltry their untempted virtue! How shameful their conscious righteousness! From the depths of her anger and personal loss, Sue spoke:

"Once, this man had a brilliant future. Now he is dead. What his achievements might have been, who can tell? I only remember him as the kindest man I knew, who shared his little with a lonely child. He had faults. Who has not? What right have we or anyone to judge him?"

Sue's voice broke, and now she wept without sound, her tears spilling from her cheeks onto her coat. She stood there unable to go on, with all she wanted to say in defence of the dead. Blindly she groped back to her place.

This was the passing of Jimmy.

Sue was tormented by the incompleteness of his life. He had once dreamed of being a Ph.D., a writer on political science and economics. He had tried to wake the Nisei to their splendid heritages, to their responsibilities as citizens of Canada . . . he, Jimmy, an alien! He had died under a cloud, his name and reputation still hedged with whispering rumors.

This man whose brilliance had been a legend, who, even though disillusioned in his private life, tried to explain to immature minds the need for political freedom, national rights, social emancipation and civic integrity . . . who had known the heights and the lowest depths . . . this man, his greatness unacknowledged, died in ignominy. No, not total ignominy. He had two Occidental friends, Mr. Tak and Sue to sincerely mourn his death.

It is eight years since Jimmy died. In the eight years, other fearful changes have occurred. Those who remember Jimmy and those who never knew him, have gone through some bad days, months, years. Perhaps they can appreciate now that Jimmy was a great man, a truly great man, and some of his former associates can realize the future that was denied him.

Where is a fitter epitaph than the reply to Sue from Jimmy's friend, the professor at a great university?

Your letter was a profound shock to me, for it was the first news I had of Jimmy's death. Since then, Mr. W.'s letter has arrived. Grief, remorse, bitterness still plague me. The grief is understandable for Jimmy was a dear friend of mine. The remorse is for the things I might have done, but didn't do. I didn't know he was ill until last spring. The bitterness results from a contempt for the intolerable bigotry of my fellow-countrymen . . . a bigotry which denied a dear friend the position and comforts his undoubted qualifications merited.

Ironically enough, I had already taken steps to assure Jimmy's future. My departmental chief had agreed to accept him as a full candidate for graduate work in return for his presence here from January to May. The rest of the time he could have spent in earning my income. With my assistance he could have taken his doctorate and entered, fully qualified, upon a career of economic and political journalism. It was his cherished dream. Now the bubble is broken, and the dream has given way to a nightmare.

Your news was stunning for another reason. I received your letter on my way to a lecture. Glancing hastily at it, I mistook your writing for Jimmy's. Noting the return address, I thought . . . he is well enough to leave the hospital! Then I opened the letter and found him dead. I hope my class forgives me for the lecture . . . I don't remember much about it, for my mind was full of Jimmy.

And so he is gone. Like you, I don't yet realize the reality of it all. Your reference to his "[illegible] life [illegible]" [illegible] The [illegible] is the end of all, and so it [illegible] the [illegible].

Jimmy [illegible] that Kipling was [illegible] a fool when he wrote "The East is East and the West is West, and never the twain shall meet." My final salute to him is that of a Roman soldier to his dead comrade: "Hail, brother, and farewell!" For brother [illegible] the real sense of the word.

Season's Greetings

★

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Merry Christmas

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and ALAN BRUCE
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Mr. TOSHIO NISHIJIMA
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SCUTTA NAKAMURA and MOTHER
129 Spruce St.
Toronto 2, Ont.

Wishing our friends everywhere Happiness at Christmas and every Blessing in the New Year
Rev. & Mrs. R. N. SAVARY
MAE WALKER
AYA SUZUKI
M. GRACE TUCKER
601 Jarvis St. Toronto 5

JAPANESE CANADIAN COMMITTEE FOR DEMOCRACY

84 GERRARD ST. E., TORONTO ★ TELEPHONE AD. 2547

JAPANESE CANADIAN COMMITTEE FOR DEMOCRACY JCCD

— Compliments of the Season —

A LOOK AT LONDON—1946

By M.K.M.

First place in a review of the year's London Nisei activities naturally goes to a word of thanks for the encouragement and assistance given to local Niseis by the LONDON JAPANESE CANADIAN ADVISORY COMMITTEE.

This committee did a great deal during the deportation order controversy through spreading widely the facts of the situation, giving addresses to various groups, sending letters to the government asking fair treatment of the Japanese and uring other organizations to do the same. Financial support for court actions instituted by the Toronto Co-operative Committee was given by the committee.

Dr. W. Balderston of University of Western Ontario is acting chairman of the Advisory Committee which contains representatives from church bodies, women's council, Teachers' Federation, and labour groups, United Nations Organization, Chamber of Commerce and many interested individuals.

We in London are very grateful to the committee members for their efforts and feel that they have aided greatly successful resettlement of Japanese in this city.

* * *

Conversion of the informal Japanese Canadian group into a representative **LONDON NISEI ORGANIZATION** was made in September. This change came about when the majority of local Niseis felt the need for a strong organization to handle the immediate action necessary in the current campaigns toward restoration to full-time citizenship status. With President Eddie Ide at the helm, the new body has already discussed National Federation, local welfare, and many contemplated plans.

Sport and social activities also are a part of the LNO's current program. The athletic committee has Operations Badminton and Basketball in full swing while the social committee has been very successful with dances this year. There even was one dance when girls outnumbered boys, an unprecedented happening in local Nisei annals. Credit is mostly due to co-operation from St. Thomas and Chatham for this unusual event.

Another high spot of 1946 was the return of our overseas men. Sgt. Fred Kagawa (Canadian Intelligence Corps, Burma, India), Ptes. Joe Takashima and Jimmy Kagawa (C. Int. C., India), and Pte. Mas Murakami (RCEME, United Kingdom) were repatriated to Canada last spring. In May a reception for these veterans was held by the Advisory Committee at King Street United Church. Two Londoners, CSM's George Obokata and George Suzuki are still at Singapore.

* * *

Four local Nisei were startled principals in an event that hit newspapers across the country early this month when Tak Takemura dealt himself a perfect bridge hand of thirteen clubs, to find that the other members of the foursome, Mary Murakami, Fred Kagawa and Art Nunoda also held perfect hands, dealt in the order of suits, clubs to spades.

* * *

The last months of the year found the closing of the ten-month-old **hostel at 240 KING STREET.** This hostel was operated by John Kumagai as a stop-over place for relocatees heading for Southern Ontario points in this year's mass exodus. Well over 100 guests passed through the hostel and as far as can be ascertained, every family has settled happily in its section of Ontario.

* * *

So, this was London, 1946. It is hoped in the New Year to come, we will be able to keep up the standards already set; to live up to the ideal of always looking forward and working together to keep this new life in a friendly city a happy and worthwhile one.

St. Thomas—One Street Town

By L.P.S.

St. Thomas is one fine city.

Why? Because 18,000 St. Thomasites, including some fifty-odd Japanese Canadians say so.

St. Thomas is known to the Nisei world for three main reasons. Alma College, ex-Ontario premier Mitchell F. Hepburn's Bannockburn Farms, and the new Fingal hostel seven miles away.

Alma College has seen many pretty Nisei-ette faces since evacuation. The first group of girls arrived in 1942. This year finds an almost completely new roster with Yoshiko Kurita the only holdover.

The five other Niseiettes who work and study at Alma are Emy Koyanagi (Lillooet), Lois Nakashima (Popoff), Eileen Namba (Bayfarm), Kay Sasaguchi (Tashme), and Katie Yoshino (Popoff). Mr. and Mrs. W. Ohori are also employed at the College.

Mitch Hepburn's estate, four miles south of the city, has also seen its share of Japanese Canucks. Currently two families live on Bannockburn, Kishimotos and Moritsugus. The former family relocated to St. Thomas from Courtenay via Hastings Park and worked on the farm three years. Now two members of the Moritsugu family, which came from Tashme in late 1945, are the only Japanese Canadian workers on the 1800-acre estate.

Fingal's temporary settlers, numbering over 250, have received a friendly welcome from St. Thomas, with the Times-Journal, local daily, going to great pains to introduce the hostellers to the native residents.

Early relocatees point with modest pride to their assured acceptance in the community after residence of some years. An outstanding example of being one with his new neighbours is young Francis Yamada of Southwick Street. Frank capped his enviable record as athlete, scholarship winner, school cheerleader and YMCA hobby-show grand champion, by being elected president of St. Thomas' Teen Canteen. As far as is known, he is the only Nisei in the Canteen.

Other Niseis are leading broader existences through outlets gained by sport participation. Three Niseis played on teams in a four-village baseball league this summer.

Thus, St. Thomas, one fine city. A true and heartening example of friendliness in Southern Ontario.

Merry Christmas

MRS. TAKE KONDO
SHORES S. KONDO
JIMMY Y. KONDO
P.O. Box 34
Union, Ont.

KEN G. MORITSUGU
HARVEY H. MORITSUGU
EILEEN H. MORITSUGU
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R.R. No. 5
St. Thomas, Ont.

Season's Greetings

EMY KOYANAGI
YOSHI KURITA
LOIS NAKASHIMA
EILEEN NAMBA
KAY SASAGUCHI
KATIE YOSHINO

ALMA COLLEGE
St. Thomas, Ont.

Holiday Greetings

from

The London Nisei Organization
LONDON, ONTARIO

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ROY HIKIDA .... [illegible] Rideout St.
EDWARD IDE .... c/o Stone & Sons, Ingersoll, Ont.
GEORGE IDE .... 57 St. George St.
KATSU IGUCHI .... 259½ Wellington St.
MASUKO IGUCHI .... 259½ Wellington St.
FRED T. KAGAWA .... 194 Clarence St.
JIM W. KAGAWA .... 194 Clarence St.
KAZUKO KAGAWA .... 194 Clarence St.
CHIYO AND JOHN KUMAGAI .... 103½ Forward Ave.
FRED MORIYAMA .... 240 King St.
MARY MURAKAMI .... 168 St. James St.
JOHN NAGATA .... 167 Talbot St.
TAKAKO NAGATA .... 167 Talbot St.
ART AND BOB NUNODA .... 317 Pall Mall St.
ART OBOKATA .... 213 Clarence St.
KIYO OBOKATA .... 213 Clarence St.
KEIZO OTANI .... 57 St. George St.
TAM AND TAKEO OZAKI .... 211 Clarence St.
FRED A. SUNAHARA .... 57 St. George St.
TYE SAKAGUCHI .... 211 Clarence St.
MR. AND MRS. EICHI WAKABAYASHI .... 57 St. George St.
KUMY YOSHIDA .... 212½ Piccadilly St.

Merry Christmas and a Happy New Year

Mr. and Mrs. I. KIKUKAWA
Stonewall, Man.

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St. Charles, Man.

Mr. and Mrs. K. SASAKI
P.O. Box 318
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MASASHI MATSUOKA
and FAMILY
c/o E. QUINLAN
R.R. No. 3 ESSEX, ONT.

Christmas Greetings and Best Wishes for the New Year to all my former students and friends of Lemon Creek and the Slocan Valley.
FRANK L. SHOWLER
Christian Island, Ont.

Greetings from the capital
MIN and NOBBY SASAKI
c/o A. J. Freiman Ltd.
Advertising Dept.
Ottawa, Ont.

Season's Greetings

FRED [illegible]
HISAO [illegible]
ENPAY [illegible]
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AKIRA [illegible]
KENZO [illegible]
MELVIN [illegible]
TOSHIO [illegible]

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Season's Greetings

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TOSHI [illegible]
[illegible] INOUYE
[illegible] INOUYE
NATSUO KAMISORI
[illegible] KITERA
[illegible]
YOSHIAKI SHARKY NAGAO
ENJIRO NAKASHIMA
[illegible] NAKASHIMA
TOSHI NAKASHIMA
MASAHARU OMAE

TOM OYAGI
[illegible] SAITO
[illegible] SAKURAI
DOUGLAS S. SHUTO
[illegible] SUMIYA
[illegible] TAKAHASHI
TOSHIO STAN TAKAHASHI
KIYOSHI UYENO
KOICHI YAMAMOTO
TOSHIO YAMAUCHI
ROBERT YOSHIKI
and FAMILY

LEAVERLEIGH FARM
R.R. No. 1, PORT CREDIT, ONTARIO

The November cover of the FAR EAST PHOTO REVIEW [illegible]

Season's Greetings

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極東畫報 十一月號

Say, Mister, Are You a Good Dancer?

By Estrellita

ESTRELLITA is one of the youngest of the New Canadian columnists. Her excuse for the disappointingly few columns—she turns out is that she is extremely busy with her studies and activities in the East. In this survey of Nisei male dancing styles, she lays down a few points of advice to aspiring Prince Charmings and Arthur Murrays.

So, young man, you're going to the big dance tonight! Good for you! Dancing is a wonderful form of recreation . . . it gives you poise and self-confidence . . . it is good for your health because it increases circulation, improves muscle tone, digestion and color . . . it provides you with an excellent opportunity to show off your social graces and charm, and besides . . . all the girls love a good dancer!

GRINNING AND BEARING IT

But say, fellow, are you a GOOD dancer? Can you keep time with the music? Can you avoid unnecessary toe-stepping and collisions? Do you know your dance floor etiquette? Certainly a lot of this depends on your partner, but not entirely.

What can a girl do if the man bungles every move and creates embarrassing situations? She can only wish fervently that the floor would open up under her or pray that the music will end soon. But more than likely, all she can do is grin and bear it.

DOING IT THE HARD WAY

Some men really believe in getting the maximum of exercise during the three or four hours of a dance. These are the kind that pick a girl and shove her down the floor backwards . . . one, two, three, four with a slight change of direction every fifth or sixth step or when another couple comes into the path and blocks the way. His strides increase in length with the rising tempo of the music and his arms start pumping furiously until the end of the tune, the poor girl all but collapses in his arms. The man then drags out a handkerchief to mop his brow.

Also at every dance, there is at least one man who likes to "mow 'em down." Just get a fast number going and he will waltz around, jitterbug or imitate a cyclone and keep the rest of the dancers guessing as to where the sudden gust of wind came from. Nothing bothers him . . . not even the icy stares thrown at him by the jostled crowd. He goes his merry way . . . what if others get a few bumps, he is having his fun!

The opposite to the "whirlwind" is the picture of slow motion. He likes his music soft and dreamy. He dances in a trance, takes a graceful step forward, pauses in mid-air and just as his fair lady is about to fall flat on her back, he comes out of his reverie just long enough to take another step forward that will precede another suspense-filled pause.

ODD SORTS AND VARIETIES

The "jumping bean" type of dancer seems to be dying away but there are still the "breathtakers" who are determined to leave their partners breathless . . . in one way if not another . . . and the ones who like to have room to breathe themselves and so, hold the girl at arm's length, leaving her to wonder whether she should dash out and get some Lifebuoy soap or Colgate's toothpaste.

DREAMS AND A GOOD DANCER

But with all this, the good dancer usually makes up for the few stumbling blocks at a party. Nothing is more pleasant than to get a really smooth dancing partner who knows what to do, where he is going, what to say and when to say it. He does not join the stag line that usually occupies half the floor by just standing around trying to get a glimpse of the girl that the other fellow is dancing with—too scared to get a partner of his own. He does not leave a lady in distress right in the middle of the floor after the music stops. He is the one who finds a chair for the girl to sit on or takes her back to the man she came with. He is the one who can dance gracefully out of a traffic jam; the one who unconsciously keeps time with the music. He is the one whom girls term a "swell dancer" . . . the one they dream about as the next day breaks!

* * *

Say . . . wait a minute! You ARE going to the dance tonight aren't you? Don't back out now just because of these few observations . . . that's no way to learn anything. Go and have a good time, my dear man, and practise your dancing until you are perfect.

But please . . . just remember to be a gentleman and then you have nothing to fear since no one is more attractive to a nice girl than a nice gentleman . . . on the dance floor or off . . . good dancer or not!

So off you go, mister . . . and the best of luck to you!

Emily Bronte's "Wuthering Heights"

Winds arise,
Sweeping thro' the heathered lanes;
Clouds despise
Slanting rays on window-panes.

Storm broods,
Mocking shadows, dimming light;
Dark moods
Tremble with the troubled night.

Here is passion,
Tempest-wild with tossing pain!
Soul's confession:
Anguish cries for love in vain!

Life kills,
Stabbing every poignant moment;
Death stills,
Ending every living torment.

This was love
Robbed of realest ectasy;
This was love
Told in tortured fantasy.

Winds die
Over crag and lonely heath;
Moors lie
Silent as the earth beneath.

Dana.

Merry Christmas and a Happy New Year

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HAP. & SUE KAWAMOTO
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. . . B.C.

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This Santa Claus Stuff

By JACK LEE

JACK LEE, formerly Jack Nakamoto, is a regular contributor who takes as his theme this year a cross-section of Nisei-on-the-street attitudes. Mr. Lee is an overseas veteran who served in the Royal Canadian Engineers.

THE STREETS swarmed with the late shoppers and the merry-makers. The bright lights blinked at the snow-smudged scene. Christmas was coming. It was in the air. The shop windows showed off their wares. A gaily painted poster proclaimed gift suggestions "for the one you love."

* * *

In a small upstairs room four Niseis were deeply absorbed in a card game. The air was heavy with pale blue cigarette smoke. One of the players stood up and opened the only store window in the room. As a gust of cold wind came in, he changed his mind and closed it again.

"[illegible] were crazy to join [illegible]," said as he re[illegible]

[illegible]ing across the table [illegible] "Maybe so, Buzz, but [illegible] life sure put me wise [illegible] things, more than you'll ever know . . ."

"Cut," he said, and began to deal the cards slickly for lowball.

"I don't know," said the first Nisei who was addressed as Buzz. "You were chucked out of the West Coast, weren't you? And they grabbed your old man's boat. Still you go and stick your neck out to join the army. What did your old man say? . . . Or maybe you think you're getting it all back now in free education at McGill."

"That's a heck of a lot more than you're getting," the dealer replied hotly. Then he became serious. "We've got to keep fighting, Buzz. We've got to fight for our rights. What's the use of . . ."

"Aw shut up, Dan," interrupted the third player. "You ought to know Buzz by now. Come on, give me two cards."

* * *

The game broke up around midnight. Feeling a bit tired and very hungry, the Niseis trudged down to Chinatown for some food.

While waiting for their order, Buzz and Dan engaged in another argument. This time it was about Christmas and the Christmas spirit.

"What a farce . . . this business of giving and receiving gifts. You give, hoping you'll get something good in return . . . giving only for the sake of getting." Buzz was being sarcastic as usual.

He added: "And telling kids the myth about Santa Claus coming down the chimney to bring gifts to good little girls and boys . . ."

Dan replied: "Let the kids believe in him as a sort of Christmas spirit. Christmas should be made impressionable to kids—as something symbolic of love and goodwill, and not so much as a time of feasting. Let it teach them that it's more blessed to give than to receive . . . even if it's only a handshake, a word of kindness, or a sympathetic smile. After all, if we're to prevent wars in the future, we've got to put that kind of spirit into the kids now."

"You should have taken up theology instead of medicine," said Buzz.

* * *

The Niseis hailed a Yellow Cab, piled in, and headed homeward. Dan decided to sleep out the night at Buzz's.

It was noon Saturday when Dan rubbed his eyes open to the clamouring chorus of children in the streets. Beside him, Buzz was a still form in relaxed repose, appearing strangely different from his usual cynical self.

Dan recalled the times when Buzz had poured out his bitterness born out of three and a half years of internment.

Buzz had been herded off to a camp as one of a group of Niseis who stubbornly resisted the evacuation and refused to comply with government orders. Seared into his mind were memories of the time he was cut off abruptly during a telephone conversation with his parents when he spoke in Japanese, the time machine guns were trained on them while en route to a new camp, the time he was given ten days' detention for something trivial by a callous orderly officer, the times he had to wear a POW uniform when sent out to work with German prisoners-of-war.

"It's a laugh you know . . . the whole goddamn thing. I'm supposed to be a born Canadian and they treat me just like an enemy alien in a prisoner-of-war's uniform among the Germans of the Afrika Korps."

Buzz and Dan had been practically raised together out in Vancouver. They had lived next door to each other, gone to school and played together. It was only when they started high school that the difference in their outlooks became apparent.

Buzz had toiled assiduously at the study of Japanese in the eventual hope of enrolling at Waseda university in Japan. But Dan didn't take his Japanese seriously. He found Japanese school an ideal refuge in which to indulge in day-dreaming or dozing. He concentrated on his public and high school work instead.

* * *

Presently Buzz yawned, stretching out his arms. He sat up and blinked at Dan. "Oh, you're still here . . . You're a queer one to stick around with me. You know we're not cut from the same chunk."

Dan felt irritated. "I stick around just so long," he said. "Just like some gamblers I know, I drop in on them, but only once in a while. If I associated with them I'd become one of them, too. So don't worry, I won't be hanging around you all the time."

Buzz swung his right fist at Dan, sending the latter reeling back against the wall. Dan braced himself, jerking his head and fingering his jaw. He gazed up at Buzz, not with anger, but with a mixture of surprise, hurt and something like compassion.

Buzz wilted under the other's stare and muttered, "Sorry."

"Forget it, Buzz. Let's go uptown for some shopping. I've got to buy one more present for a couple I know in the city."

"Well, I'm not buying any presents but I'll tag along."

* * *

It was like old times, going places together. Dan felt a sort of camaraderie for his friend which he had almost forgotten.

"Say, I'm going to see two colored girls tonight. How about coming along for the date?"

"W-h-a-t? Colored dames?"

"Yeah, they're tap-dancers in a night club. We can see them after their show. Interesting, very friendly, and nice to talk to," assured Dan.

"Oh, no, Dan. No Kurombos for me."

"What's the matter? You blab to high heaven about being a target for race prejudice, and now you're showing them the same dirt."

"I'm invited out to Kishimoto's for supper tonight and then have to go bowling later," Buzz evaded. "Why don't you come along and have nihonshoku for a change? They always tell me to bring along any of my friends."

"If I could speak half decent Japanese I might think about it," Dan replied without enthusiasm.

* * *

They got off the street car at St. Catharine Street, the city's main thoroughfare, slushed through the damp streets amongst the surging crowd. At Eaton's department store, they scanned the rows of holiday merchandise, and finally Dan found a modest-looking Swiss music box which seemed the very thing for a young couple recently married.

While leaving the shopping district, the two Niseis spotted a frail-looking boy about five years old on the curb in the midst of heavy traffic, waiting to move on at the green light. Behind him he was towing a large orange box loaded with firewood. His over-sized cap hung precariously on his head, and his shabby clothes, showing evidence of much patching, clung loosely to the skinny frame of his body. His face was smudged as though with grease, but his tired eyes loomed with ingenuous innocence and curiosity.

Dan stopped walking and watched the boy pulling the load while Buzz waited impatiently.

"Gee, the kid's cute," said Dan as he started in the direction of the boy.

"Are you going to follow him?" asked Buzz, slightly disturbed.

"What?" Dan asked, preoccupied with the boy ahead.

They walked in absolute silence for five blocks until the boy turned into the courtyard of a tenement built in the old French architectural style.

A tarpaper shack lay buried in deep snow with only the passage leading to it partly cleared away. The boy opened the tin door, revealing a pitiful family scene within. They were mostly youngsters, pallid and huddled around the stove. There was no tree, no wreaths, gifts or any other signs of Yuletide. Lacking, too, was the noisy happiness with which children welcome the Christmas season.

"I wonder if Christmas is ever going to come here," queried Dan with concern.

"I don't know and I don't care much either," Buzz said coldly, turning away.

As they turned the corner and passed in front of a brightly-lit Dionne groceteria, Buzz stopped abruptly. "I'm going to buy some Japanese oranges," he said and strode into the store. Dan pursued exclaiming, "Say, you can't buy Japanese oranges these days."

Buzz was at the counter. ". . . Yes, the biggest hamper of groceries you got for the people living in the shack. You'll deliver it? Swell. Just sign . . . no, never mind."

At they left the store, Dan looked strangely at the other Nisei.

"Goddamn it, quit looking at me like that!" scowled Buzz, and added hurriedly, "I've got to beat it now, so Merry Christmas to you, in case I don't see you till then."

"Sure . . ."

"And, uh . . . the colored girls . . . are they pretty?"

"Hunh? The colored girls? Oh, sure . . ."

"Well, so long," gestured Buzz.

"Yeah . . ."

* * *

The snow fell softly as dusk approached. The lights along the street were blinking, and the streets continued to swarm with people.

Merry Christmas

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and SHOKO
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GREETINGS!

to all my friends across Canada and in Japan

Eugretta (Robertson) Haworth
[illegible]ハーウォス
OCEAN FALLS KINDERGARTEN
OCEAN FALLS, B.C.

謹賀新年
一月一日
ガーマツ造船所
アール・ダブル・ガーデナー
松本市十郎
同 勇[illegible]
GARMAT PLEASURE CRAFT
R. W. [illegible]
J. T. MATSUMOTO
I. M. MATSUMOTO
R.R. 1 [illegible], B.C.
Merry Christmas and A Happy New Year!

A Happy New Y[ear]

Wishing you
a blessed
happy
Christmas Season
and a New Year
of True Peace!
KATHLEEN LANG
カスリン・ラング
N. Kamloops, B.C.

Season's Greetings!
REV. and MRS. Y. OGURA
P.O. Box 295
Grand Forks, B.C.

A Happy Christmas and a New Year bringing Hope and Security! And our warmest greetings to all our friends at Kaslo, Slocan, New Denver, wherever they may be now.
ALAN P. ALLSEBROOK
and FAMILY
Kaslo, B.C.

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ミス・ウイザース
3860—21st Ave. W.
Vancouver, B.C.

MISS DOTTIE KARR
ミス・デー・カー
R.R. No. 3 Goudette Road
New Westminster, B.C.

SUSUMU and MIYOKO
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Athalmer, B.C.

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1306 West 12th Ave.
Vancouver, B.C.

MAY OWSTON
メー・オーストン
2856 W. 11th Ave.
Vancouver, B.C.

Mr. and Mrs.
T. U. HIGASHIDA
1535 W. 5th Ave.
Vancouver, B.C.

Merry Christmas and a Happy New Year

W. W. LEFEAUX
Barrister, Solicitor
Notary
[illegible]
337 Hastings St. W.
Vancouver, B.C.

...rday, December 21, ...

Happy New Y...

Wishing you a blessed happy Christmas Season and a New Year of True Peace!

KATHLEEN LANG
カスリン・ラング
N. Kamloops, B.C.

Season's Greetings!
...EV. and MRS. Y. OGURA
P.O. Box 295
Grand Forks, B.C.

...Happy Christmas and a New ...ar bringing Hope and Sec... And our warmest greetings ...all our friends of Kaslo, ...New Denver, wherever they ...y be now.
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Barrister, Solicitor
Notary
ダブルユ・ダブルユ・レフォー
[illegible]
837 Hastings St. W.
Vancouver, B.C.

古稀の春三節

賓日園 小林芳翠

古稀の賀となりても花の心哉

老梅になく鶯や聲の張り

年の坂うしろを見れば何もなし

紡績三ッの物

鼎を鳴れ定まりし御代の春

昔の太平を[illegible]

移りあるきて

岡田嘉代

(オシメへ移動)

悲しとにわがあらなくにたゞならぬ世紀のいぶきに觸るゝ感激

(オシメを去る日)

昔たてゝしまりしドアよ再びは汝が手に觸らじ永遠に去り行く

(トランスコナにて)

夏の秋日路の限りを[illegible]やけり地平の[illegible]

ひよろ長き影を言ひつゝ子と歩む夕陽の草野に虫しぐれつゝ

(アングラーの秋)

大空は異青にひろしめぐらせる紅葉の山の低くうねりて

(ハーストに冬來向ふ)

永き冬來向ふを思ふ窓の邊に粉雪かすかに散りしきりつゝ

音もなく馬そり來れば群れ乘りし子等の笑顔のさやかになりぬ

○

アサルヤー 平松生

わが生活ゆたかならねどなぜか知ら明日の希望の芽ぐむ嬉しさ

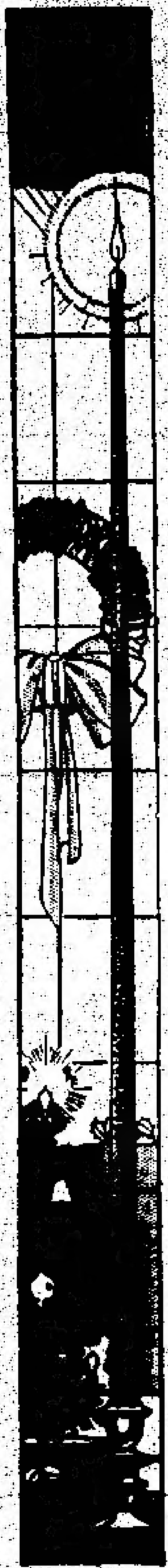
安らけく無心に寝る幼な子のその寢姿のかくも愛しき

○

ウオタクニー 小財新句浪

罵られ踏みにじられど默し居る生き[illegible]人の[illegible]

クリスマスと新年を祝賀し



併せて同胞の健在をいのる

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R.R. No. 2, Ruthven, Ont.

川端一[illegible]
KAWABATA AND FAMILY
[illegible] Langlois Ave.
Windsor, Ont.

熊

宮野　進

熊といふ動物は実に可愛い奴だ。ゴムマリのやうに丸くて弾力性のある太つた体躯をつやのある柔かい毛で包み、それを頑丈な四股でもつて支へ、玉子形の顔に浮いてぶちついた目を持ち女人のタボのやうな耳をピインと張り、可憐にしてその行動の愛らしきことは玩具に過つては子供に喜ばれ、動物園にあつても獣公と共に大衆の人気をさらつて居るのも故あるかなである。此の■の小供のおもちやのテデー・ベアーは、其の愛態を米洲産の小グマの仔守熊（コアラ）からとつたものだと云はれる。

熊の習性たるや、など一言けば固苦しくなるし、おそろしく長くなるので一切を略するとして、こゝでは唯一九四二年に私がレッドパスのロードキャンプに居つた時の事のみを少しく記して見たいと思ふ。

◇

暑さが厳しく初めた頃だつたと思ふが、二百斤位な小グマが出て来たので飯をやつて馴らして見たところ、直に馴れたのであるが命みようがのない奴は仕様のないもので、白人のイト小屋の肉を嗅つて肉を食つたと云ふので其れにもライフルで撃殺されて仕舞つた。

其後少したつて今度は中程もある黒い奴が、ギヤベヂを捨てる穴をあさつてゐるので、種々工夫して馴らして見ると、馴れたのはよかつたが、何しろ此奴のブウ体が割りに大きいので、時にはもてあましで、よわらせられたこともあつた。或日のこと、ランプのホヤと脱いで探るとあたりが暗くなつたので振り反つてみると例の熊が入込んで来て入口いつぱいになつて、而も犬がチンチンをするやうな恰好で物をねだるのであつたが、別段何もやる物がないし、それかといつて、捨つておいてベッドの上へでも上り込まれでもしたら困るので追出しにかゝつたが一こう動かない。バケツを持つて、いても鮮の面に水で、平気なもの唯目だけを細めて用心するだけである。それのみか今度は室内見物とでも思つたのであらうか、のそのそと奥の方へあるき出したので唯さの思ひつきでランプのホヤを彼の口中に押込んでやつてみた處彼は以外と云ふやうな顔をしてゐたが、中央のテーブルを一廻りして後も見返らず、ゆう〳〵と出て行つた事であつた。以後はルサングリー方面の後片づけに行つて居た人々が帰つて来た晩さ、彼だけを、なるべく家の近くへ寄せつけないやうにして居たのであるが十月になつて彼等がそろ〳〵穴ごもりに帰る時分になつて白人に打たれた。其の屍体の両手と耳を三四人がゝりでにぎつて引つぱつても動かなかつた程の大きさであつた。

◇

其後ヒグマとヒグマと他との群隊の赤が七頭の外に大小さまざま黒熊入頭も全部で十七頭も現はれたが、多い時には一度に七八頭も集まつて来て、キャンプのまわりをうろつくもの、ギャベジを食ふもの、後足で立上つて、人間のやうに機嫌を取つてまさるを見せるもの等があつて、そのない動作を示したが、時には大きい奴は同志が喧嘩をはじめた。前方が四ツばいになつたまゝ人間の太股程もある前足を相互交替に動かして敵の頭をバタン、バタンといふ勢すさい音をたてゝなぐり合ひ闘ふのであつたが、其の猛烈さとパンチの速度は拳闘家のチャンピオンの試合なんかは足許にも及ばないだらう、とは目撃者一同が等しく認めるところであつた。

又彼等十七頭の中、一度来たきりの一匹の牝の他は悉く牡であつたのは、今もつて不思議でたまらないのであるが、彼等は何でもよくたべた。残飯、うどん、ミイト類や油紙を好むが、其中でも最も好むのはジャミとぶた肉で、ぶたでさへあればベーコン、ハム、皮、何でもよいのであつた。普通にクマの常食と云へば野苺の類や魚とか蟹類などであるが、あの辺のクマは山奥の事とて、いちごばかりたべてゐるので、なまのサモンをやつても見向きもしないから妙なものだ。

◇

彼らはまた木のぼりが上手であつて、木の上へミイトをつるして置くと、のぼつて取り下へおりて来てからゆつくりたべるのである。試みに枝の端の方へミイトを糸でしばりつけてやつてみると、其の枝を口と前足を上手に使つて弓の如くに下の方にまげ、十分まがつたところで手を放して、ピインそ枝をはじかせてミイトを二三間も彼方へ飛ばして落し、そろ〳〵とおりて来て、もぐ〳〵たべてしまふのであつたが、それは自然の本能に従つての動作であらうが頭分[illegible]ずかなるのだと思はれた。

彼らは強奪すると掛りかけには残りの食物を口でくはへて持去るのを常としたが、どんな大きな物でも手で持つといふ事はしなかつたばかりでなく、我々がわざと破れかゝつた紙の袋や新聞紙に包んでやると、クマがそれを口でくわへる拍子に中味が抜けて落ちても知らぬ顔で離紙のみをくわへて大切さうに持つて行く滑稽なさまを見ては如何に謹厳な君子と雖もはらをかゝへずにはをられない程の愛けようのある風情であつた。

彼らの中でも割合に人間になれ易いのとさうでないのがあつて、林の中から出て来る時に、立つて両手を腰のあたりでぶら〳〵させながら頭を左右に振つて視界角度を最高に発揮させつゝ（例へてみれば、むこそをかぶつた田舎出の舊式婦人が内股でちよこ〳〵と町の辻を横切ると云つた恰好）警戒しながら来る奴は臆病者で中々なれない。私の経験でみるに、年をとつた赤グマが一番なれにくかつたやうに思はれた。同じ赤グマでも三四百斤位までの奴なら、犬ころよりも世話はやけない。

私は彼らをならすのに人々が仕事に出払つた後の静かな時を利用したが、早くならすには熊に後向きになつてすはり、肉を持つた片手を後へ差出しておく方法が一番よいやうに思ふ。なぜ斯様にしたかと云ふと、クマは人間の目を恐れるので、向ひ合つて居ては餌方五六尺より近くはなか〳〵近づかないものだからである。

それが後むきになるか仰むきに寝てみてから段々と近づいてやれば、彼は警戒する事なく近づいて来て手の先の肉を口先で取り、十歩乃至二十歩後へさがつてから食ひ、再び近づいてくるが、其間こちらは絶対に動いてはいけない。すると彼は今度は恐る〳〵私の耳をかぎ、首や顔を嗅りるのであるが、この時首や顔をなめれば、もうしめたもので、それは親愛の情を表すための彼ら普通の動作なるが故であつて、決して危害を加へないと云ふ證據を見せた事になるのである。猶を何ふて彼らから小便をひつかけてもらへるやうになつたら、もうしめたものだと云はれてゐるが私には経験がない。

斯くて彼は私の前方に廻り、悠然として別の肉さをねだるのであるが、此時用意の肉さを与へてやいて自分が帰つて来なければならない。さうしないと何處までもついて来て離れないから、他人が居れば恐れて逃たりするので気の毒になるからである。しかし一度とうすれば二度目からになると追近してやれば恰も追はれた鶏が一時身を避けるが如くに敏捷に離れて座つてゐるから可愛いものである。

或時白人が、彼らのうちの二三頭を打つかも知れんと云ふ事をきいたので、彼らの中の一番なれた奴らの頭と横腹へ、ペンキをなすり付けてやつてから、それらを打つなと云つておいたが、彼らクマ公が山の中へ帰つてから数時間して再び出て来た時には、何れもきれいにペンキーを落して来てをつたのには恐れ入つた。

又彼らはバンクハウスの裏の野天にすゑてあるピンポン台へ上げて遊ばせてやつたが、[illegible]

私からこゝを背負つて一番前まで動かず待つてゐるのであつたが、其いぢらしいまでに素直な態度を見て、チイフコックのケイ君は「あなたのボーイチャンが待つて居るから、これをやりなさい」と云つて肉きれを持つて来てくれるのが常であつた。

然しながら、此原も十月の終りになつて地上が雪でおほはれたのを最後として、其姿を現はさなくなつたが、其以前同量の山の[illegible]

[illegible]地上を蓋ふ野[illegible]病害にもクグほどの[illegible]なつて居るのである。それが彼等の野苺の収穫の影響により、早く穴に這入らねばならないのであらう。数ケ月を寝してさしたキャンプを去るのに一番の[illegible]とおぼえたがどうか、又[illegible]めの必要に迫られたものであつたらしい。何とすれば、彼は熊の[illegible]り、二週間も早くキャンプに来て居たからである。

クリスマスと新年を祝賀し
併せて各地同胞の健在を祈る

井上逸太郎
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入江廣吉 外一同
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岩下今朝弘 外一同
11520-85th St., Edmonton, Alta.

山内正路 外一同
10743-111 St., Edmonton, Alta.

齋藤太左衛門
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上原富軍 外
Pyne Rooms, 10271-98th St., Edmonton, Alta.

清水庄太郎 外一同
New Dominion Rooms, 10318-97th St., Edmonton, Alta.

中村杉 外一同
Edmonton, Alta.

瀬戸定五郎
Edmonton, Alta.

石崎 外 又[illegible]
Edmonton, Alta.

杉浦三季
Edmonton, Alta.

宮城 外[illegible]
Edmonton, Alta.

生田 外[illegible]
Edmonton, Alta.

佐藤[illegible]
末永[illegible]
College Heights, Lacombe, Alta.

冬空はすみて

西村登美

今年は寒さが遅いやうだが、それでも畑から取りこんだ野菜など洗ふ川の水はもう泣きたい程に冷くなつてきた。木々も溝り出して流れ着いた落葉が美しく封じ込められてゐたりする。

仕事の終つた呑気さで村道をあるいてみると、黒い耕作地も今は眠りをされたもののいうらぶれかたでひろがり、黒い鳥群が、ついーと飛んでゆかたりする。

夕陽にてらされて木立も動かない影、あらはに透けた木立、まばら葉を持つた街々、何処を見てもわびしい初冬の眺めであるが行きあふ人からは暖いものが感へられる。自転車、馬車、自動車、すれちがへばされからも親しい笑顔が仰けられ、手が振られ、こちらも自然に手があがり笑へてゐるのだが、こんな挨拶もお互に当然に思べる程自分も村人になつてしまつた。かつての戦争での生活など、遠くにぼやけてしまつて一寸淋しい懐や車馬の帰る風景が身近なもの故なつてゐる。

移つて来た頃は我々の使い方さへ知らない者も幾人か居たものだが今では誰もが一人前の百姓になつて、更に研究もされ進歩も見せて居るのである。

このグランドフォークスには私達の少し前、一九四〇年頃にカヤーナから四家族の人が移つて来た時まで街の人は日本人の顔をよく知らなかつたと云ふ程、日本人は稀で排日の空気もあつたとか聞くのに、今では日本人の方が歓迎きかせて、何処の農家でも歓迎してゐるし、ソーミルー働きはもとより、近頃では街の中の仕事にも女の人が多く迎へられて居る。こうした事も矢張り日本人としての自身努力によるものと言へるだらう。移動当時の多くの人達の苦労が思ひ返され、これまで落ちなでてきたよろこびと更に力づけられる思ひがわく。墓地にも日本人の墓は三つになつた。その内の一つは遠い昔に建てられたるので、「米原卯之吉の墓 明治四十年十月六日死」と刻んであるのを見ると、友なる人を建てたものか、やさしさのにじみ出た優らしくつつましやかなものである。二つは移動して来てからの新しいものであるが、此墓しる、また何時までも此処に残り、此の地に再建の足をふみしたた日本人の安住を物語つてゐるものになるのだ。

やがて野がこれらの墓をうづめ野山をおほつて、グランドフォークスも、さつと厳しい冬になつてくるのだが、雪の中で小さないとなみを続けながら、春を待つ心を愉しいのである。迎へる春は平和ばかりでないかも知れないけれど、生きて冬を送り春を迎へるだけでもありがたく、食事の仕度くなをしながらも、冬らしく冷たく澄んだ空へ、ほんとなく爽やかな目を走らせてみたりするのである。

一つのリンゴ

登美

一つのリンゴでも
見つめてゐると　心が通ふ
掌にのせると
なつかしい重みが　たわる。
こんなに　美しくて　しづかで
柔かい影まで持つてゐるのに、
人間の世の中の　さもしさ
きたなさ　寂しさ。
あいつがどうしたとか
こいつがどうしたとか
そのくせ
なんにも言はないふうな
きれいな顔をしてみせてゐる。
あゝ！　果実のほしさ
とほさ

一つのリンゴでさへ
こんなに嬉しく　たのしく
近々と胸に入れてくるのに——

おもひ

半かけの月がかかつてゐても
木枯が吹いてゐても
胸にはわたしが火を焚いて
ゐるよう。
何時も消やさずともしつづけて
時には　美しい火花も
暗い夜空へ
散らしてみよう。

×

夕ぞら降つてくるバスを待つて
ゐる
汽車が出てしまつて駅の中
半かけの月が吹かれて[illegible]く
霜ざくざく踏んで一人の月夜
霜が深くなつたら、熱いお茶を
いただいてゐる

クリスマスと新年を祝賀し併て各地同胞の健在を祈る

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ドロヌマに陥る勿れ

ドライデン 三谷老

新年を寿ぐといふ事は古今東西を問はず人類共通の風習であり、それを踏み出すといふ事も人間の至情である。

顧みるに過去一ヶ年は在加同胞にとりては日本へ帰る者、ポーストクタンより東行する者、西に東に右往左往、沿岸立のき以来如何にもあはただしい落つきのない年であつた。然し今日ではこれらの問題も略一段落がついたと言ひ得る。そこで今度こそは永の戦禍より離れてはじめて平和の春を迎へたと云へよう。

けれども戦争の余波はまだ／＼消えてはならない。到る處に血なまぐさい臭がわきつゝある。真の平和を齎らすは前途にあることを覚悟せねばならない。従つて我々の前途には多くの難関が到る處に横たはつて居る事を知らねばならない。犠牲心を要求するのはこれからである。幸ひに我々は各地有識者の指導ある同情と援護とにより此の難関を切開き得る力を与へられて居る事は最も心強きことである。

吾人の過去は余りにもせまき道ばかりを歩んで来たやうに思はれる。それを現在政府によつて手術され更生再興の大道に導かれ、はじめて迷ひの夢よりさめたのである。これは単に社会の恩恵である。然し人間は勝手なものだ。少し自由になつてくると、そうした恩人から受けた恩などはケロリと忘れて、自我独尊主義の一人よがりの行動をしたがる。そうして常にもすると取返しのつかぬ醜態を演じて恥を世にさらし社会を害するものに遇り勝ちである。

聖書の中に「犬は己が吐きたる物に返り豚は身を洗ひて再び泥にころぶ」とある。今まで受けて来た我々の悩み苦しみは決して他人から背せられたのではない。過去に於て自らが吐いたその物を食ふて居るのだ。静居生活の泥沼から折角はひ出して洗ふた身をどうかして再び元の泥沼に落込まないやうに心がけたいものである。

今回の戦争で幾千萬の民族が尊き生靈を犠牲にした事は永遠の世界平和を樹立せんがための正義心からである。現在我々の社会再生の道に第一をふみ出す機会を得た事は取もなほさず此尊き血しほによつてあたへられた生靈の賜物に外ならないと信ずるのである。斯る尊大なる恩恵にむくいるの道は自己をすてて他を愛し國法を重んじ正業を勵み誠實以て國家の繁栄に努力する事こそ真の加奈陀の良民である。

「人の君を憎むは我が誠實の足らざるが故なり」と識者は訓戒している。以て味ふべきである。

舊き思想は新しき思想にまける

エグナー シャープ

人類三千年の歴史は、不幸にして人類争闘史であつた。戦争の連續史の如く見ゆる。吾が深く考察すると、人間はやはり、アフリカのジャングルの獅子や虎の如き闘争欲さへなかつたら[illegible]ふるき思想と新しき思想の争闘史であつた。第一世の旧思想、旧習慣と、第二世の新思想と加奈陀式の習慣がいつも衝突して、大なり小なり家庭争議は、恐らくは今日の日本人の家庭には、どこにもある事であらう。だが結局は、第二世の新思想によるものが實現されるのだ。要するにふるき思想は新しき思想に負ける。

訓練に訓練を重ねた、戦闘意識の強烈な日本の兵隊さんが、ダンスは悩みかしたするアメリカの兵隊さんにどうして負けたか？或人は云ふ、アメリカの豊富な物資に負けたのだ、と。それは日本敗戦の一理由であつたらう。だが全部でもなければ、重要點でもない。明治維新以来約七十年の今日に於ても、尚且つ根強く日本の全土に残る封建思想が、アメリカの民主思想、デモクラシーに負けたのである。要するにふるき思想は新しき思想に負けるのだ。

日露戦後、ロシアのロマノフ王朝が事實上に於て亡びたのは餘りにも古い思想のためだ。第一次世界大戦ではドイツの帝政が亡び、第二次大戦終結後の今日ではイタリーや満洲國の帝王政も亡んだ。かつての東洋での最強國日本の帝皇は尚未だ存するが、将来は過去に於けるものとは、質の變つたものとなることでは、日本人諸君の予[illegible]

や、チャンバラ[illegible]るものは、要するに新しきものに勝を譲る。

小高き岡の上に、白のケイコ着で立稽のケイコ袴をはいた十六七位と思はれる少年が数人居肌をぬいで腹を切らんとする者、既に自刃せるもの、互に劔を擬して刺貫かんとする者、眼は大守閣から黒煙をあげてゐる城が眺められる。明治維新の最終戦、會津落城、飯盛山の白虎隊自刃の図だ。日米戦争の琉球戦に、新聞は報じて云ふ——自爆隊の活動すさまじく——それは事實であつたらうが決して、之が日本の敗戦を挽回するものではなかつた。會津戦の白虎隊も同形同種のものなのだ。新しき戦争に古き形を用ゐる、日本軍部を非難せざるを得ない。之等多くの若き者を戦場に送れる母の心を思ふ時……。

菊を見る女

（晩伴句研究會同人作）

モントリオル 如竹

菊に佇つ女の襟廣かりし

朝寒の場末よごれし店に入る

投函の音椋鳥の遊ぶ朝

ファナム 孤村

秋風の空へむなしく監視塔

（インターメントキャンプ）

霧さくの網の目秋の風見ゆる

鐵さくに醜草鳴れり秋深く

アルバタ 明峯

虫の聲道草に陽が傾ける

白日の陽が降つて居る枚落葉

ムースジョウ 默人

夕月の道となり居り虫の聲

家一二建ちかけてあり多木立

ファナム 田鶴子

凍て道を満よぎりたり風の音

バースト きよみ

吹き寄りし雪脈かそけき影持てる

クリスマスと新年を祝賀し併て各地同胞の健在を祈る

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石詰保衛 1-B New Denver, B.C.

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小坂松太郎 7 New Denver, B.C.

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古奥岩大坂澤佐 [illegible] VETERANS New Denver, B.C.

阿野善 ノ キ 78 New Denver, B.C.

武藤健[illegible] 130½ New Denver, B.C.

山崎文蔵 MRS. MOTOYE YAMAZAKI 174½ New Denver, B.C.

吉江三郎 FRED YOSHY 136 New Denver, B.C.

A Review of Population Tendencies

By E.P.B.

E.P.B. has been a keen observer of Japanese Canadian activities for many years. In this article on the decline of the Japanese population in Canada, he prophesies some striking developments in the assimilation of the Japanese Canadians into the "polyglot 'Canadian' racial stream."

...SAILING last month of the last expatriation ship to Japan ...the official number of people of Japanese ancestry in the country to the lowest point in many years. The Canadian Japanese population figure of 23,224 was recorded in the 1941 census, the year of Pearl Harbour. But the outflow across the Pacific during the past eight months has been large enough to more than offset the natural increase of the past five years.

Today then, the population of this minority group stands at about 20,000—at the same level as in the earlier part of the 1920's. And if the changes in our economic, political and social prospects since that time are noteworthy, even more so, it might be said, are the changes in our "biological" prospects—biological, that is, in the sense of an expanding or declining racial group.

It is interesting, if academic, to speculate upon these prospects, particularly because we cannot escape the conclusion that our numbers will increase, if at all, only very slowly over the next few generations. And assuming no change in immigration restrictions against the people of Asia, there is a parallel conclusion. Our failure to multiply will lead to a relatively rapid absorption or amalgamation of the people of Japanese blood into the increasingly polyglot "Canadian" racial stream. The process, indeed, is likely to take place at a rate far more rapid than we would have readily imagined even less than five years ago.

* * *

The evidence from which these conclusions are drawn is simple. The first factor is the cancellation of the pre-war "Gentlemen's Agreement," which permitted limited Japanese immigration into the country and the exceedingly dim prospects that the Pacific door will be re-opened to Japanese immigration for some time to come, even if a new, liberal immigration policy is shortly adopted.

The second factor is gleaned from a Dominion Bureau of Statistics pamphlet on population entitled "Cultural Differences in Family Size." It is a study of some of the various factors which determine how many children the average couple have and rear. In spite of all the Nisei marriages and Sansei births being currently recorded, it is a well-known fact that the second generation do not believe in large families. Just how surprisingly small these families are is revealed in the following excerpt from the study mentioned:

There is, as we should expect, a marked difference between the Asiatic-born and the Canadian-born (in size of family). Still more marked is the difference between Japanese-speaking and Chinese-speaking. Table 1 gives average family size for Asiatics resident in British Columbia rural districts, and in Vancouver and Victoria. The Chinese-born who were mostly resident in Vancouver and Victoria show a higher fertility than any other city group in this study. The Japanese-born, on the other hand, are at the same level of fertility as the European mother-tongue groups.

Table 1. Average size of family of married women, foreign and Canadian-born.

	Chinese Mother-Tongue	Japanese Mother-Tongue
Asiatic-born	6.50	4.45
Canadian-born	3.74	2.75

Table 2 shows the woman with Japanese mother-tongue in greater detail. There is no obvious difference between rural and city families, although there is a clear indication of an educational gradient.

Table 2. Average size of family of Japanese married women.

Years of Schooling	Vancouver & Victoria	Rural B.C.
0-8 years	4.25	4.72
9-12 years	4.30	3.90
13 years and up	3.06	2.86

The biological prospect is thus fairly clear. Not only will there be no outside augmentation of our extremely small group of 20,100 people, but all indications are that the second generation are not going to do very much more than to replace themselves. The average Nisei family has only 2.75 children and as the educational level rises, as it unquestionably will, even this low average is likely to decline still further.

It is thus possible that over the next ten to 20 years, the rising mortality rate among the aging first generation will wholly counteract births and a further decrease in our numbers may actually ensue before a more basically stable figure is finally reached. If we were located on a desert isle, it is possible that the problem of in-breeding might eventually concern us.

But none of this will be taking place in a test tube world where it will be possible to observe an isolated biological process. On the contrary, social environment will exert steadily strengthening and expanding pressure. The upheaval of the war shattered our pre-war segregated communities and with them the close semblance of test tube conditions that did prevail. Relocation and dispersal have left, in their stead, a scattering of groups across six provinces — groups which are not only much smaller, but are also much less tightly knit.

Nor is there the close interrelation among the groups, which formerly provided the convenient migration of husbands and wives from the berry farms to the fishing villages, or the lumber camps to the city, and vice versa. Instead, on all sides is the impact of the white Canadian community, and wholly new patterns of social relationships are evolving for hundreds of second and third generation. In a few short years, even under clearly unfavourable conditions, it is noteworthy that the trend toward amalgamation of relocees into the larger community has already been evidenced.

* * *

We have then what amounts to a simple, basic picture—unless some entirely new element, such as the dissolution of the 49th parallel, is introduced.

On the one hand, our severe limitation of numbers—the total population of people of Japanese ancestry in Canada, never large to begin with, is likely to decline within the next two decades and then to increase, if at all, at a very slow rate.

On the other hand, the wide and extensive contacts we now have with white Canadian neighbors, plus the scarcer and weaker relations with Japanese neighbors, are already contributing toward racial amalgamation.

The combined result of these two forces will be to lead, as noted before, to a relatively rapid absorption of the minority Japanese group into the main biological stream of the majority Canadian group. This is likely to be the most permanent effect of the war.

In five or six generations it may be difficult to locate a Canadian of pure Japanese ancestry. And we have seen enough physical evidence of the modification of the "Japanese physical type" through intermarriage as to believe that in the same space of time, it may be impossible to recognize most Canadians of remote Japanese ancestry. Their syllabic names, indeed, may be the only tag of identification, and these are readily changed by due process of law.

A Happy New Year

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Lethbridge, Alta.

EVA SAITO
A.T.C.M., L.R.S.M.
Alberta College
Edmonton, Alta.

Mr. and Mrs.
FRED OKUMURA
ROBERT F. OKUMURA
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Everyone is saying hello again . . . so once again—

Season's Greetings!

. . . to all my friends from coast to coast.

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TO OUR DANCE PATRONS: GREETINGS from the MODERNAIRES ORCHESTRA

"Music in the Modern Manner"
RUTH, FYFE, BERT and TONY

A Letter to a Logger

By S.Y.J.

SYJ is a young writer on a sugar beet farm who has made New Canadian readers chortle with his recent accounts of prairie farm life. He confesses to a liking for cartooning and has his eye on higher education if the "daikon" does not keep him rooted to the soil.

By S.Y.J.

Dear Chum:

Howzit up there in God's country? Rugged? Write you a long letter later.

Your Pal.

P.S.: Merci beaucoup for your postcard. And my French teacher thought she taught all her French to me in vain. Why, I can still read the French directions on milk can labels . . . with the English alongside it.

And as you can plainly read, I still retain some words from the vocab like merci, beaucoup, Chevy coupe, consomme, le, la, soh, lah, me, re and do. And also a crowd of others.

The Saturday night bull-session isn't what it used to be without you to supply the bull—but oh well, gone are the nights when the seven of us squeezed in a booth and the six of you talked and talked. While the seventh one—the one with the feeble smile—nodded knowingly at the wrong time and wondered where in Jehovah's name you lugs had ever picked up the Yiddish language.

Confusing. But very fascinating and revealing after I caught sounds which were similar to words. This was after hearing these sounds about ten times over. Words like "cat skinner," "chokermen," "trimmer" and such. I remember sitting there with my mouth wide open at the horrible implications.

I pictured cats, cats, thousands of them from Angora, Siamese, Maltese, to Falcon; black, pink, green, all sorts of cats running here and there and everywhere (like Kilroy) and as a result, the loggers go on strike.

But we must have our toothpicks! So the company hires Chokermen. They (the black-hearted scoundrels that they are!) lure the innocent little felines with catnip. After getting them into their confidence; they snapp! . . just like that.

Tsk, tsk. And the guys wonder why the hamburger had a mousy taste.

Logically, the Cat Skinners (also black-hearted scoundrels) then rush to the scene of the massacre. And girls down yonder, a year later, would sigh longingly at the "genuine mink" coats on display. Tsk, tsk.

And Trimmers? Shucks, you can't fool me. I know they need barbers down thataways.

I envy you, Tosh, I really do. Here I live gradually being bored stiff by overdoses of luxurious living, girls, shows, girls, restaurants, girls, dances and, of course, girls, . . . ! !

While there you are, chopping down trees left and right, hour after hour, morning till night, day in and day out; having a wonderful time, developing muscles like Charles Atlas would like to have them.

Yessir, give me the wide cramped spaces with trees all round me. Give me a man-sized axe. Give me lots of room. And I'll be in the hospital before ye.

We are having wonderful weather. It hasn't snowed for a day and a half and I saw the sun twice yesterday. As you are well aware, the snowfall could have been much worse—it could have snowed 12 inches and where would we be then, I ask you?

We would be wallowing in 12 inches of snow.

Instead the snow has fallen only, oh lucky us, 11 and a half inches and two feet in front of our door.

Well, chum, the next time I write, it'll be when the blue moon comes over the mountain, not that a blue moon has anything to do with my writing to you but it certainly sounds better than saying "I'm lazy."

Say I used a little imagination and started out like, "The bluish violet luminous moon, faintly tinged with fading colors of greenish indigo, emanated an aura of pale verte so and so . . ." shucks, if I started out like that, you might think that a blue moon did come up and it did have something to do with my answering two months late. But, oh well, I'll keep those fiendish ideas to myself as yet. Take care.

P.P.S.: The town is dead without you lugs.

★ Season's Greetings ★

TOMI DOI	PUSH MATSUMIYA
CHUTA EBATA	EIKICHI MATSUMURA
KUNIICHI FUKUMOTO	THOMAS T. MIMURA
ISAMU HASHIDA	JACK S. NAGAI
SEICO HASHIDA	YO NISHIMURA
SUEO HAYASHI	TAK OGA
KEN ITO	TOSH OGA
JACK KADONAGA	KEN SAKAMOTO
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YASUAKI KAGA	HIROO SUYEHIRO
YASUHIRO KAGA	SHIRO SUYEHIRO
GEORGE KAJIWARA	HIDEO TAKAHASHI
MEIJI KAWAHIRA	JACK TAKAHASHI
SHIG KONDO	TOKI TOYAMA
TAD KONDO	BLACKIE TAKADA
KEIICHI KOYANAGI	FRED YAKO
SUB KOYANAGI	TOM YAKO
TAD KOYANAGI	MAMORU YAMAMOTO
NOBUO MATSUBA	TOSH YAMAMOTO

★

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A Child's Eyes Never Lie

By HUGO YAMAMOTO

HUGO YAMAMOTO is best known in the Nisei world for his ventures into the world of the theatre during his stay in the Slocan Valley. He has penned us this dramatic story from Brantford, Ontario, his base of operations since relocation from B.C. three years ago.

FROM WHERE he sat, Mitchell Harris could see the crowd milling around like cattle herded into one corral. The thousands of voices jabbered incoherently, filling the heavy air around him with pressing restlessness.

Mitchell was donned in the age-old costume of bright red flannel coat fringed with imitation white fur, baggy red trousers tucked snugly into his jet black high boots, and his woolly white beard and moustache, so often pulled by those seemingly innocent brats to see if it was a phony or not. The stifling hot air and his outfit made his whole body sticky with sweat. It all built up to a smouldering anger.

Mitchell thought of the four long years spent in the mud and slime of Europe watching men die, seeing kids like these suffer and slowly waste their tired life, wandering aimlessly, lost and lonely, with the dull pang of hunger gnawing continuously in their wretched bodies. It was as though an unseen death hovered above them, constantly reaping its toll as they gave up the fight for life.

Yes, Mitchell Harris was an actor, but sometimes the roles he had to play hurt him deeply.

"Ho! ho! ho!"

A jolly laugh, the script read, he thought.

"Your name is Junior Bratkid is it? And, what do you want from dear old Santa this year?"

Dear old Santa, my foot; thought Mitchell. It was always the same—a train, an airplane, or a shiny red fire-engine . . . and the girls with their dolls, buggies and tea sets.

Mitchell's thoughts strayed once more of the suffering, to the place where toys were of no use, for the hard struggle for existence did not spare the time nor the energy for pleasure.

Suddenly from among the tiny faces that surrounded him, Mitchell noticed one little girl standing silently and alone, and staring up at him. He had seen her before but Mitchell had not noticed her particularly until now. The child's face reminded him of something or someone he couldn't quite place. Her tiny, thin face was taut and pale like so many he had seen in the destitute, war-torn streets of Europe. Mitchell had seen the same countenance so often that he could never erase the vision. Yet there was something else in this child's deep blue eyes that was faintly disturbing.

"Come, child," he beckoned putting aside the long line of children before him. She seemed hesitant and scared. Slowly she shuffled forward.

Mitchell lifted her gently to his knee and smiled down at her frightened face. He felt tiny fingers clutching his coat tightly.

"What's your name, child?"

"Mildred." Her voice was scarcely above a whisper.

"Mildred . . . Mildred . . ." he repeated thoughtfully, for that name evoked a strangely familiar echo in his mind.

". . . And what would you like for Christmas, child?" Somehow Mitchell felt obligated to call her "child" in much the same way that one addresses another "sir."

Mildred's lips quivered and her whole body seemed to tremble. For a long time she sat silent, and only her eyes seemed to speak of her anxiety. Then she looked into Mitchell's eyes and stammered between welling tears.

"I . . . I . . . want my . . . daddy!"

Mildred's tears rolled down her cheeks and fell on Mitchell's red flannels, marking a dark round spot.

Mitchell's throat tightened and his fingers gripped Mildred. Here was something that wasn't in his books or his script. Here was something that hit him hard, piercing his armor of indifference. For now he knew . . .

"Come now, Mildred." A quiet tender voice came, as if in a dream, from the crowd. Mitchell looked up and saw the face of a woman, young in appearance, but aged with the suffering and grief that surrounded her spark of life embodied in the child.

"I'm sorry, sir, if she bothered you," she said in a steady quiet voice as she took Mildred from his knee. Mildred's tiny fingers, clutched tightly on Mitchell's coat, relaxed slowly. Mitchell mumbled something vaguely, for his mind was racing against time. He watched the two walking away. He sat motionless, and dazed with bewilderment.

Coming back to himself with a start, Mitchell bounded up from his seat and headed towards the fast-disappearing couple.

Damn the job, Mitchell thought as he pushed his way through the crowd. He could see them making their way to the elevator.

For a moment Mitchell's heart sank. Then he saw the door close, and the two were still standing there, unable to enter the crowded elevator. Mitchell hurried.

"Ahn . . . Mrs. Carroll!" Mitchell called out. The woman turned, her face showing surprise at Mitchell's moist eyes.

"How . . . how did you know my name?" she stammered unbelievingly. Mitchell led her to a quiet corner of the building.

"Mildred . . . Mildred told me through her eyes," he said. "A child's eyes never lie. Johnny had the same eyes. I could pick them from a million. You see, I was his buddy over there. I was there when . . . when . . ." Mitchell could not finish.

"Then . . . you must be Mitchell Harris." Her voice was unsteady.

Mitchell nodded in silence.

The big man in red stooped down and picked up the child fondly. And when he looked down at the child's mother, she was smiling, and there passed between them a look of mutual understanding.

To M. N. T.

(Written in memory of Mark N. Toyam[a] who passed away May 21, 1946)

Sleep, gentle friend, beneath the changing seasons:
April rain, the August sun, autumn's gild and [illegible]
Like the seedling grass that groweth [illegible]
Upon the naked ground, each passing [illegible]
grief.
But, who sleeps forever yet doth [illegible]
Accent the anguish of bereavement [illegible]
Where Death stands guard behind [illegible]

Time, that ancient one, heedless of our [illegible]
Did take to his sombre self thy half-expressed [illegible]
Finding in thy dreamer's soul a dream too [illegible]
Reckon'd on his sifting sands the frailty of thy [illegible]
Too tender 'gainst the passions of Man's brutal [illegible]
Cut thee from our company, set Death to guard [illegible]

Softly rest then, friend, in peace, [illegible]
Let my eager tongue repeat in part thy [illegible]
My pen inscribe in faithfulness the [illegible]
So would this loss, this deeper ache, [illegible]
Thy parting gift, my priceless [illegible]
To write it fitting epitaph to [illegible]

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